



# BANQUET OF THE LORD

In End-time Events from Islamic and Christian Prophecies



A More Realistic Scene



Abdulrahman Albatrani





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# Introduction

## **In the name of Allah the Most Gracious the Most Merciful**

The question that many people have in mind has always been “Are we in the end-time?”. If we are, does this mean that the end of the world is near? Or is this not necessarily true? These questions have become the subject of a lot of controversy all over the world, and through a lot of periods. The more signs that warn about end-time events take place, the more crucial this question becomes, and the more intense the controversy about it becomes.

For example, from a religious point of view, we see that the general vows addressed by the prophecies are being fulfilled increasingly with time. For instance, the appearance of indecencies, disappearance of bashfulness and modesty, eating up usury, people backstabbing each other, the abundance of seditions, homosexual marriage, the propagation of nudity, cutting of the ties of kinship, the disobedience of parents, and other widespread signs read and heard of by the young and elderly. With respect to environment, we have to mention Global warming and its increasing repercussions of fires and floods, air and water pollution, the threat to plant wealth due to a massive unprecedented desertification, as well as bee extinction, all of that certainly do not herald a safe future for life on Earth. Other main concerns can also be the possibility of a nuclear war with the intensification of worldwide global conflicts, or a bacterial war, and what could result from the use of artificial intelligence in evil ways. In terms of living, we find that less than one percent of the world’s population controls



nearly half of the world's wealth (an estimated USD 100 trillion), making it difficult for the general population to secure living requirements, especially in light of the suffocating economic regimes that lead to various crises in the recent years, as well as the novel coronavirus crisis 2019, which has made matters worse for the rich and poor. Add to that the unfortunate tens of millions of people who are living in absolute poverty, famines, continuous civil wars and a lack of water and food, especially in the brown continent. Meanwhile, we find that this group controlling wealth is able to dominate the world in political, economic and security terms, until the keys to the world are in their grip, and the lives of millions of people are at their mercy, torn between the difficult standards of living and the excessive monopolization of wealth. In light of this dark picture, and the presence of deaf ears to all calls for social, ethical, environmental and economic reform, many believe that we have reached a time when salvation requires the hand of divine justice in order to replace evil with good and insecurity and injustice with safety and justice, and to make the religious promises enshrined in a blessed heavenly revelation.

However, on the other hand, we notice that there has been a big controversy about this issue, and it has become confusing for people to realize the truth whether the end-time emerged or yet to approach particularly when some hypotheses talk about a specific timing for major promised events, or sometimes talk about the end of the world. For example, the Mayan prophecy for the year 2012, the prophecy of Nostradamus for the year 1999 and likewise what has been issued by many "predictors" and sometimes by some clerics!

Based on these logical and increasing questions, I liked to search for the most important prophecies talking about the end-time events with explanation and verification. However, I liked to distinguish this research from many other

studies that have gone into this field, by compiling an integrated picture from various Islamic and Christian sources, and to some extent even focusing on understanding specific religious miracles which some may consider as illogical myths while in order to approach their relation to the science, logic and reality. Such an approach can be more correspondent to our time in which we need to reconsider some of the common religious understanding of some texts, which can sometimes be a primitive unrealistic understanding and not commensurate with our time and its nature, nor with the scientific era in which we are.

May God Almighty grant me his satisfaction and success in conveying beneficial and useful knowledge to readers.

Abdulrahman Albatarni

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# Islamic Prophecies

## Chapter I

### Urban and Technological Development

#### Urban Development

Perhaps the hadiths that clearly put us within the promised period of time in general without addressing events or characters in particular are the hadiths that describe the form of urban and technological development of the end-time.

For example, the Prophet (PBUH) states about the signs of the hour: (and when you see barefoot, naked, destitute shepherds competing in constructing tall buildings) [\[1\]](#). No doubt we have been witnessing this since the last decade of the last century, and most clearly since the beginning of the current century. In the context of urban development, Abdullah ibn Amr said: (So when you see Mecca dug through it, and you see the buildings rise higher than the mountains, then understand that the affair (The End) is NEAR at hand!) [\[2\]](#). Today we see Mecca with tunnels dug in its mountains, and one of the highest towers of the world has risen there. It is a miracle of destiny that this tower is called the “clock” tower, as if it identifies itself as one of the Hour’s promised signs.

Although Abdullah Ibn Amr did not state that the text of this narration is a noble hadith, it is not possible for Ibn Amr to compose by himself such narration, note that the

correspondence of such narration with reality, is a proof that the narration is related to the prophetic prophecies and the divine revelation.

## **Technological Development**

The Prophet (PBUH) said in his noble hadith: (By the One in Whose Hand is my soul! The Hour will not be established until the tip of a man's whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him) <sup>[3]</sup>. And he said: (At the end of this nation there will be men who ride on saddles until they arrive to the doors of their mosques) <sup>[4]</sup>. Saddles, means huge bracket.

It was narrated that Imam Jaafar Ibn Mohammad Sadiq said: (The believer in the time of Al-Qa'im, when in the East could see his brother in the West, as well, the one in the West could see his brother who is in the East) <sup>[5]</sup>. The Qa'im means Al Mahdi.

### **Note:**

There are many fake and fabricated hadiths that are spread among people, whether on the Internet or from some books, with deep regret, such as what is attributed to Imam Ali: (And even an atom of fire), or the poem "If the Jews are united," which is attributed to Muhyiddine Ibn Arabi, as well as many others narration and hadiths allegedly said by the Prophet Mohammad, his companions, or his family (Ahlul-Bayt). In fact, such hadiths do not exist in any of the new hadith books. I do not mind circulating a hadith with a weak

chain only if its text clearly matches reality, by analogy to the jurists' adoption of weak hadith in case its text matches another authentic hadith. However, it is necessary to warn about issues like these that are only mentioned in modern books with no origin or source, because even if it matches reality, its congruence is deliberate as a result of the distortion, or as a matter of coincidence, in contrast to the narrations contained in the old hadith books.

<sup>1</sup>[1] Sunan of Al-Dar Qutni, Hadith No. 3639.

<sup>2</sup>[2] Musannaf of Ibn Abi Shaybah, Hadith No. 37232.

<sup>3</sup>[3] Musnad of Imam Ahmad Ibn Hanbal, Hadith No. 11841.

<sup>4</sup>[4] Al-Mustadrak Ala Al-Sahihain, of Al-Hakem Al-Naisaburi, Hadith No. 8346.

<sup>5</sup>[5] Bihar Al-Anwar of Al-Majlisi V 52, C 27, Hadith No. 213.

# Chapter II

## Political Events

### The Establishment of the “State of Israel”

One of the first and clear milestones in history related to the end-time events, for being mentioned in both the Holy Qur’an and the Old Testament, the gathering of Jews in the Holy Land from all over the earth, the establishment of what is known as the “State of Israel” and their tyranny in the territory.

Allah Almighty says: (And We conveyed to the Children of Israel in the Scripture, “You will surely cause corruption on the earth twice, and you will become extremely arrogant.” {4} “So when the time of came for the first promise, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.” {5} “Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more aided.” {6} “If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves. Then when comes the Final Promise, they will sadden your faces and enter the masjid as they entered it the first time, and destroy what they had taken over with utterly”{7}) [\[6\]](#), and in another verse: (And We said after him to the Children of Israel, “Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in one gathering”) [\[7\]](#).

Since the establishment of the political Zionist movement led by Theodor Herzl, calling for the establishment of a national home for the Jews in the Holy Land, Jewish immigration to Palestine began to increase in



an unusual way, where Palestine started to receive tens of thousands, sometimes hundreds of thousands of new Jewish families coming there under the pretext of the pilgrimage in the Holy Land, despite the fact that these pilgrims used to reside there. This prepared the appropriate ground for the emergence of the Zionist state, which Western countries hastened to recognize. Years later, Jerusalem city, the sacred city for the three monotheistic religions, fell under the occupation of this Zionist state.

Therefore, this prophecy was fulfilled under several stages, most importantly:

The beginning of the Jewish immigration to the Holy Land in 1882.

The establishment of what is known as the “State of Israel” in 1948.

The recognition of the state of “Israel” by the United Nations and most of the world’s countries in 1949.

The Zionist state occupied Jerusalem in 1967.

Speaking of this prophecy, I must mention a research by Sheikh Bassam Al-Jarrar in this field, where he said that the verses of Surat Al-Israa include numeral secrets through which it can calculate the year of the destruction of the first state of Israel and the year of the establishment of the current state of Israel. If we count the words starting from the first verse that comes to mention “Children of Israel” in the surah.

And We gave	Moses	the Scripture	and made it	a guide	for the Children	of Israel
8	9	10	11	12	13	14
Do not	take	besides	Me	a Trustee of Affairs	descendants	of
15	16	17	18	19	20	21
those We carried	with	Noah	He	was	a grateful	Servant
22	23	24	25	26	27	28
And We conveyed	to	the Children	of Israel	in	the Scripture	You will surely cause corruption
29	30	31	32	33	34	35
on	the earth	twice	and you will become	extremely	arrogant	So when
36	37	38	39	40	41	42
the time	came	for the first promise	We sent	against you	servants	of Ours
43	44	45	46	47	48	49
those of	great	military might	and they probed	into	the homes	and it was
50	51	52	53	54	55	56

a promise	fulfilled	Then	We gave back	to you	a return victory	over them
57	58	59	60	61	62	63
And We reinforced you	with wealth	and sons	and made you	more	Aided	If
64	65	66	67	68	69	70
you do good	you do good	for yourselves	and if	you do evil	To yourselves	Then when
71	72	73	74	75	76	77
comes	the Final	Promise	they will sadden	Your faces	and enter	the masjid
78	79	80	81 82	83	84	85
as	They entered	The first	Time and destroy	what they	had taken over with	utterly

The verses express the first promise of divine vengeance on the superiority and corruption of the Kingdom of Israel with the word “the first of them”, its number 38, and the second promise with two words “the Final Promise”, and their number 72 and 73.

The striking thing is that if we multiply these numbers by 19, we will get the corresponding years of the occurrence of these events:

“the first of them”  $38 \times 19 = 722$ : This is the year of the destruction of the historic kingdom of Israel in 722 B.C.

“the Final”  $72 \times 19 = 1368$ : This is the hijri year corresponding for 1948-1949, the Nakba: the establishment of the State of “Israel” and its international recognition.

“Promise”  $73 \times 19 = 1387$ : likewise, it is the corresponding Hijri year for 1967, Al-Naksa: the occupation of Jerusalem and their return to the Holy Land from which they were expelled.

Sheikh Bassam explains the reasons for his choice of number 19, which considers as a symbolic number for calculating the years. The reader can elaborate more in his explanation of this research, I just liked to transmit without going too far. Sheikh Bassam considers that the year of Israel’s demise is 1443H. Although he considers it to be a mere uncertain suspicion, I mistaken him for certainty, and I consider the timing of a future event to be a matter of astrologer competence, not scholars, and if a person has some conviction of this kind, better keep them for oneself.

Nonetheless, I do agree with him that the age of the Zionist entity is in its final stages by God’s willing.

<sup>6</sup> Surat Al-Israa, Verses: 4 to 7.

<sup>7</sup> Surat Al-Israa, Verse: 104.

## **The Economic Blockade on Countries of Nile and Euphrates**

Peace be upon him, says in a Hadith: (Iraq will prevent its measure [qafiz and dirham]. Sham (Syria) will prevent its measure [mudi and dinar]. Egypt will prevent its measure [ardabb and dinar]. Then you will return to the position where you started) [\[8\]](#).

In 1990, the United Nations issued a resolution imposing a severe economic blockade on Iraq following its invasion of Kuwait. The blockade caused a catastrophic lack of food and medicine, resulting in the death of more than 1.5 million Iraqi children.

During the past two decades, The United States has imposed several economic sanctions against Syria, the last of which was in 2019, known as Caesar Act, which led to a suffocating economic retro-gradation and a sharp devaluation on of the Syrian currency.

So, Egypt may be waiting for an economic blockade, too, which has not yet been revealed, and we hope it would not undergo such inconvenience. It is also possible that the meaning of Egypt here is not the state of contemporary Egypt, as the word Egypt was originally applied to the region of the Delta, banks of the Nile, the Sinai Peninsula, and their surroundings. Thus, what is meant here may be the tough blockade imposed on the Gaza Strip, and perhaps this understanding explains the description of some hadiths about Egypt and the environs of Bayt Al-Maqdis that they are in a bond until the Day of Judgment, and perhaps they are the nobles who will be mentioned later. In any case, there is another hadith in the same context that does not mention Egypt.

Jaber Ibn Abdullah may God be pleased with him said: (it may happen that the people of Iraq may not send their

qafiz and dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinars and mudds. We said: Who would be responsible for it? He said this prevention would be made by the Romans. He kept quiet for a while and then reported Allah's Messenger (may peace be upon him) said there would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it) <sup>[8]</sup>. In this Hadith, there is an annunciation of synchronization with these two blockades with the appearance's time of Al Mahdi.

<sup>[8]</sup> Sahih Muslim, Hadith No. 2896, and the Musnad of Imam Ahmad, Hadith No. 7565.

<sup>[9]</sup> Sahih Muslim, Hadith No. 2913, and Sahih Ibn Hibban, Hadith No. 6682.



## The War Against Iraq

The Messenger of God (PBUH) said: (Euphrates will uncover a mountain of gold (under it), so whoever will be present at that time should not take anything of it) [\[10\]](#). And in another hadith: (The Hour will not occur until the Euphrates recedes, uncovering a mountain of gold over which people will fight. Ninety-nine out of every hundred will be killed) [\[11\]](#).

Meanwhile many interpreters explain that this hadith talks about a mountain in every sense of the word, located under the Euphrates River, however, I tend to agree with the opinion which refers to this mountain as the oil wealth, also known as black gold. Subsequently, the part at the end of these hadiths talk about the death of nine tenths of combatants, and Sheikh Al-Albani mentioned it in the context of his comment on the hadith by saying: (it is classified as good and authenticated without saying it: “nine over every ten”, this is an irregular hadith) [\[12\]](#), and this expression indicates a large number of deaths, not necessarily the actual percentage.

It is important for me here to draw the attention to something related to Iraq, when Allah Almighty said: (Then We gave back to you a return victory over them) to the end of the noble verse. In this verse Allah Almighty clearly states that the destruction of the last State of “Israel” will be at the hands of the same people who they were defeated by during their first State, and this explains the Zionist insistence and the constant desire to destroy Iraq and weaken it through blockade, war, expropriation of wealth and the formation of takfiris’ troops also by causing sectarian strife among the Iraqi people.

In the noble Hadith: (Three will fight one another for your treasure, each one of them the son of a caliph, but

none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner. Then he mentioned something that I do not remember, then he said: When you see them, then pledge your allegiance to them even if you must crawl over the snow, for that is the caliph of Allah, The Mahdi) <sup>[13]</sup>.

Most of interpreters consider that the expression (on your treasure) refers to Mecca or the Hijaz in general, but also, we cannot neglect the opinion that states this treasure is the same treasure mentioned in the previous hadith, which is a reference to the current local and regional conflict over Iraq after the American invasion or during. Both opinions are possible and logical, certainly we shall discuss this narration later in the topic of Al-Mahdi.

<sup>10</sup> Sahih Al-Bukhari, Hadith No. 7119.

<sup>11</sup> Sahih Ibn Hibban, Hadith No. 6696.

<sup>12</sup> Sahih Al-Zawaid of Al-Albani, Hadith No. 6732.

<sup>13</sup> Sunan Ibn Majah, Hadith No. 4084, Musnad Ahmad, Hadith No. 22387.

## **The War Against Al-Sham (Syria)**

The Hadiths about the Sham events are many and various and some may not be easy to understand immediately, but their connection with the events happened in Syria during the years of crisis make a lot of sense. Some are general and brief, and some mention details and specific events that go in a way leading, in the end, to the appearance of the awaited Mahdi.

### **A - The Beginning of Sedition (Fitna):**

Saeed Ibn Al Mussayyab says: (There will be a Fitna in Al Sham. Its beginning will be like child's play. Whenever it calms down in one side, it scatters in another. So, it will not finish until a caller calls from the sky: "Your commander is so and so (a person's name)", and he twisted his hands as a sign and said: "that is the true one", three times) [\[14\]](#).

And indeed, the Fitna in Syria began small and miniature (Its beginning will be like child's play) as a fire that broke out of a young boys' tampering with match sticks, which no one thought would lead to the ignition of an entire country. The more it calms down in one region, it starts over in another, until it became one of the worst contemporary wars.

### **B - The Black and Yellow Banners:**

The following hadiths explain how black and yellow banners entered the Syrian war in very distinctive details.

Imam Ali ibn Abi Taleb (May Allah honor his face) says: (When the two spears (the two armies) disagree in Sham, it will not come to an end except with a sign of Allah. He was

asked: What is it, O Amirul MOmineen? and He said: It is an earthquake in Sham, by which more than one hundred thousand of people will perish. God will make it as mercy to the believers and torment upon the disbelievers. When that occurs, you will see the ones with the finest horses and the yellow banners coming from the west until they stop at Al-Sham. That is during the great terror and red death. Then you will see the subsidence of one of the villages of Damascus called Harasta. Then the livers-eater's son will come out of the stiff valley to sit on the platform of Damascus. After that, expect the appearance of Al-Mahdi) [15]. And narrated by Abdullah ibn Omar that he said: (If the black banners come from the east, and the yellow banners from the west, until they meet in the pennywort of Al Sham, then is the scourge, then is the scourge) [16]. And Kaeb said: (The safest people of Al-Sham, and the happiest of her troops with the yellow banners are the people of Damascus, and the most pitiable people of Al-Sham and her troops are the people of Homs, and they will flood Al-Sham as water floods Bagpipes) [17].

The three previous hadiths accurately talk about the entry of two banners into the Syrian war from outside Sham. The first, a black banner, comes from the east side and the second, a yellow banner, comes from the western side. When the narration uses the word (banners), we must understand that the owners of the banners are a group and not a Country or a State. These two banners fight around Damascus (the Sham pennywort), and the yellow banners fight in defense of Damascus and bring peace and happiness to its people, while this battle will result misery for Homs' people. If we contemplate Syria's war events and its course, we find a complete correspondence between its events and those mentioned in the past three narratives.

It is narrated by Imam Ali Ibn Abi Taleb (May Allah honor his face): (When you see the black flags, then remain your ground, and do not move your hands or your feet.

Thereafter there shall emerge a weak folk to whom no concern is given. Their hearts will be like the iron rods. They shall be the people of the State. They will fulfill neither covenant nor agreement. They will invite to the Truth, though they are not from its people. Their names will be with Kuna [plural form of kunya; a teknonym in Arabic names. A kunya is expressed by the use of 'Abu' that means 'father of'], and their ascriptions will be to villages. Their hair will be long like that of women. [They shall remain so] till they differ among themselves, and then Allah will bring the truth to whomever He wills) [\[18\]](#). This hadith almost utters the name of "ISIS" in view of how accurately it describes them, as they do not fulfill a covenant or a pact, their hearts are completely devoid of softness and mercy, they have no right to anything, and you find their names "Abu So-and-So", which is a kunya, and they always use "So-and-so" in relation to the town of the name holder, such as Al-Baghdadi, Al-Shishani and others, as Imam Ali described them: (Their names will be with Kuna, and their ascriptions will be to villages).

It is also narrated by Imam Ali ibn Abi Taleb (May Allah honor his face): (When the black banners differ among each other, a town/city of the towns/cities of Aram called Harasta collapses. Then, the three banners come out) [\[19\]](#).

This narration talks about a difference between the black banners themselves. We noticed that several battles took place between them and other Takfiri's groups, such as Al-Nossra Front and other factions that hardly differ from them except in their names, and most of their banners are also black. As for the collapsing, which has been mentioned repeatedly, we will elaborate on it in another chapter.

C - The timing of the Russian entry into the war:

Al-Walid Ibn Muslim says: (The black flags remain victorious until the Turks enter through the Armenian gate) [20]. The Turks here are the Khazar Turks, not the Seljuks who are in Turkey today. The Khazar Turks are the people of the regions of Azerbaijan, Georgia, and the states of the Russian Federation, which is known to historians. It is noteworthy that the Russian intervention in the war on ISIS began with two missiles launched from a warship on the western shores of the Caspian Sea in eastern Azerbaijan, where the eastern borders of the historical Armenian Kingdom were located. What is more interesting is that ISIS did not actually begin to retreat and face a defeat until the Russians began their military entry, although it was then at the top of its expansion and power, exactly as the narration states.

#### D - The rising of Al-Sufyani:

Imam Jaafar Al Sadiq said: (Keep in account: the perishment of *so-and-so* (a man from the Abbasids), the rising of Al-Sufyani, the murder of the Pure Soul, the army of the subsidence, and the sound. I said: what is the sound? Is it the call? He said: yes, by which the man of this matter (Al-Qa'im) will be known. Then he said: The entire salvation will be after the perishment of that man) [21].

It is clear that the persona of that “so-and-so man” is a personality that Imam Jaafar Al-Sadiq wanted to conceal the name of. It is believed that he wanted to conceal because the name of its holder corresponds to the name of one of the caliphs (successors) of Bani Al-Abbas who was contemporary of Imam Al-Sadiq, but I believe that the indications are insufficient, as the phrase: (that man of the Abbasids) was said by the narrator, by virtue of his understanding to the hadith only. As for the identity of “the Pure Soul”, it is to be mentioned later.



Returning to Al-Sufyani, the narrations differed about his name, and none of his several names was authenticated. But his lineage goes back to Abu Sufyan from his father's side, and the Kalb's tribe from his mother's side, and it is mentioned that his movement starts from the Stiff Valley (the outskirts of Daraa), and that his rule ends within nine months. However, during this short period, Al-Sufyani plays an important role in the events, as he would be the first enemy to confront Al-Mahdi, not to mention the unparalleled extreme brutality of his movement.

Ali ibn Abi Taleb (May Allah honor his face) said: (Then the son of the liver-eater will come out of the Stiff Valley to sit on the platform of Damascus) [22]. And He also said: (Al-Sufyani will emerge with red banners in hands, no other banner will defeat them, until they reach Al-Kufa, so they kill the men, and slit open women bellies. They will rule nine months as the timespan of a woman's pregnancy, people will then become conquerors until the emergence of Al-Mahdi, whenever he emerges) [23].

And it is narrated to the messenger of Allah (PBUH): (If Al-Sufyani crossed the Euphrates, and he arrived to a site named Aker-Koufa, God erases the faith from his heart, when they arrive to a river called by: Dujail, he will kill seventy with their severe swords, and others more, till they reach the gold house and kill the fighters and the heroes and stab the bellies of women saying: Maybe she is pregnant with a baby boy) [24].

As for the destiny of Al-Sufyani, several narrations mention that the war with Al-Mahdi ends with him being killed at the Lake Tiberias. I find how he tries to flee towards the occupied Palestine and perhaps tries to seek refuge with the occupation forces is very interesting as this would indicate his political line which allies with them. It is narrated in the noble hadith of the Prophet of God (PBUH) that he said in the story of Al-Mahdi: (When he [Al-Mahdi]

reaches Syria, he will slay Al-Sufyani under a tree, the branches of which grow in the direction of Lake Tiberias) [25].

As for the reason behind calling him Al-Sufyani, it is because he comes from the line of Abu Sufyan, as mentioned in the following narration: Imam Ali ibn Abi Taleb (May Allah honor his face) says: (Allah won't eradicate wrongdoers from earth until the prohibited blood is shed. Then, dissension and difference between the views of the Arabs and the non-Arabs, they continue to disagree until the governance by a son of Abu Sufyan, who emerges from the stiff valley of Damascus and supported by the Arab tribes) [26].

#### E - Qarqesia:

The battle of Qaraqisia is the battle that Al-Sufyani fights against Al-Mahdi's followers in Al Kufa before Al-Mahdi takes over the leadership of the Khurasani banner, in which Al-Sufyani and his allies suffer heavy losses, then the Kufians will retreat and join the Khurasani banner waiting for the arrival of Al-Mahdi.

Imam Ali ibn Abi Taleb (May Allah honor his face) says: (Al Sufyani comes out to Al-Sham, and then a battle take place in Qarqesia, until the birds of the sky and the lions of earth are satisfied with their dead bodies. Then a gap will be opened behind them, so a group of them will come to enter the land of Khorasan, and the horses of Al-Sufyani will come in the request for the people of Khorasan, so they kill the Shiites of Mohammad's Family (PBUH) in Al-Kufa, then the people of Khurasan come out in the request of Al-Mahdi) [27].

This is the only narration from various origins about events of the Battle of Qarqesia, along with some other topics to be mentioned later.

<sup>14</sup> Jami' Al-Hadith of Ibn Rashed, Hadith No. 1364, and a similar in Al-Fetan of Naeim Ibn Hammad, Hadith No. 973.

<sup>15</sup> Al-Ghayba of Al-Tusi, Hadith No. 476, and Al-Ghaybah of Al-Nu'mani, C 18, Hadith No. 16.

<sup>16</sup> Al-Fetan by Na'im Ibn Hammad, Hadith No. 783.

<sup>17</sup> Al-Fetan by Na'im Ibn Hammad, Hadith No. 774.

<sup>18</sup> Al-Fetan by Na'im Ibn Hammad, Hadith No. 573.

<sup>19</sup> Al-Fetan of Na'im Ibn Hammad, Hadith No. 841.

<sup>20</sup> Al-Fetan of Na'im Ibn Hammad, Hadith No. 608.

<sup>21</sup> Al-Ghayba of Al-Nu'mani, C 14, Hadith No. 16.

<sup>22</sup> Al-Ghayba of Al-Tusi, Hadith No. 476, and Al-Ghayba of Al-Nu'mani, C 18, Hadith No. 16.

<sup>23</sup> Al-Montakhab, of Ibn Qudama, Hadith No. 204.

<sup>24</sup> The History of Baghdad, by Al-Khatib Al-Baghdadi, V.1 Hadith No. 339, Al-Fetan of Ibn Hammad, Hadith No. 885.

<sup>25</sup> Al-Hawi of Al-Suyuti, V 2, P 99, and Fatawas of Ibn Hajar, P 28.

<sup>26</sup> Al-Ghayba of Al-Nu'mani, C 14, hadith No. 55.

<sup>27</sup> Al-Mustadrak Ala Al-Sahihain of Al-Hakem, Hadith No. 31537, and Al-Fetan of Ibn Hammad, Hadith No. 881, and Jami' of Al-Suyuti, Hadith No. 35007, and others.

## Supporters of Al-Mahdi

The narrations mention a number of characters or movements that will have an influential and positive role in the end-time events in several countries, most are from Al-Mahdi's supporters and victors. That is what I liked to dedicate this paragraph for.

### A - The Pledgers:

The noble hadith of The Prophet (PBUH) says: (A man from us Ahlul-Bayt [the family of the Prophet] will be given pledges [of allegiance] between Zamzam and the Maqam [of Ibrahim], on the hand, the Leagues of Iraq, the Substitutes of Al-Sham, and the Virtuous ones of Egypt) <sup>[28]</sup>, another hadith adds: (some people of Mecca, will bring him out against his will, they will take the oath between the Black Stone and the Maqam, an army will set out against them from Al-Sham, but it will be crushed into the ground as it reaches a plain land , after this the Leagues of Iraq and Substitutes of Al-Sham will call on him and give him pledges) <sup>[29]</sup>.

Other scattered followers will gather up, pledge allegiance to him with no previous appointment, as mentioned in the Narrations. Some will fly to meet him and pledge allegiance to him. Narrations mentions that Imam Jaafar Al-Sadiq says: (They will be missed from their beds at night, and the next morning they will be in Mecca, and some of them will travel in the clouds at daytime, knowing his name, father's name, and lineage) <sup>[30]</sup>. There is no doubt that the Narration talks about travel, not miraculous flight.

The Prophet (PBUH) dedicated the following hadith to the Substitutes of Al-Sham: (There will always be forty men from my nation, with similar hearts to the heart of Ibrahim,

God protects people by them. They are known by Al-Abdal [the Substituts], then has said, they were not granted such position by praying, fasting or charity. They asked: Oh Prophet, what were they granted such position for? He said: For being generous and advisors for Muslims) [\[31\]](#). And in another Hadith: (The Substitutes in this nation are thirty men whose hearts similar to the heart of Ibrahim, the beloved of the God, whenever a man dies [amongst them], God substitutes him with another man) [\[32\]](#).

In a speech by Imam Ali Ibn Abi Taleb (may Allah honor his face): (Then, when he appears, his companions will gather around him with the same number of companions that had taken part in the battle of Badr, and the companions of Talout, which are three hundred and thirteen men, all like lions coming out of their jungles, strong as iron blocks, if they were to touch the immovable mountains they will remove it from their places, they are the ones that believed in the singularity of one God they it should be, they have voices at night, like the sad voices of widows from the fear of God, praying during the night, fasting during the day, as if they were brought up by one father and mother. Their hearts are filled with love and advising, And I surely know their names and towns) [\[33\]](#).

#### B - Al Yamani:

He is the most important person leading up to the emergence of Al-Mahdi, whose banner is described as the most guided banner. As for his rising, it coincides with the rising of Al-Sufyani, and in a narration, coincides with the rising of Al-Sufyani and Al-Khurasani, and it is mentioned in a narration by Imam Al-Sadiq that the Yamani is a Zaydi descent.

It is narrated by Imam Mohammad Ibn Ali Al-Baqer: (Emergence of Al-Sufyani and Al-Yemeni and Al-Khurasani is

in one year, and one month and one day, consecutively like beads falling from string following each other. Hardship will come from every side, Woe to those who confronts them, among all flags, there is no flags like Al-Yamani flag for guidance, because this is the flag of just and truth which invites you to your leader [Al-Mahdi]. When Al-Yamani uprises, selling arms and weapons will be forbidden for the people and every Muslim. And when he emerges, hurry towards him because his flag is the flag of guidance, and it is not permitted to any Muslim to insubordinate against him) [\[34\]](#).

And by Imam Jaafar Ibn Mohammad Al-Sadiq: (And his rising [Al-Sufyani] along with the rising of Al-Yamani from Yemen with the white banners might be in one day, one month, and one year) [\[35\]](#). And he also said: (Al-Yamani and Al-Sufyan are [racing] like betting horses) [\[36\]](#).

Finally, it is narrated in a speech by Imam Al-Sadiq about the signs of the appearance of Al-Mahdi: (A banner will appear from the east, and another banner will appear from the west, and a sedition that shades the people of the Zawraa, and the rising of a man from uncle Zeid's descendants in Yemen, and the plundering the curtain of the house) [\[37\]](#).

### C - Al-Khurasani:

Abdullah Ibn Massud said: (While we were with the Messenger of Allah (PBUH), some youngsters from Bani Hashim came along. When the Prophet (PBUH) saw them, his eyes teared up and his color changed. We said: We still see something in your face that we do not like (to see). He said: We are members of the Household for whom Allah has chosen the Hereafter over this world for. The people of my Household will face calamity, expulsion, and exile after I am gone, until some people will come from this side, from the



east, carrying black banners. They will ask for righteousness twice or three times but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it [earth] with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow, for that's Al-Mahdi) [38].

It is clear that the black banners mentioned here and emanating from Khurasan east to the people of Madina (from this side, from the east), are not the same as the black banners mentioned in the hadith of "Owners of the State", which come out from the east of Al-Sham and fight the yellow banners in the Sham, but they are banners that emerge just before the appearance of Al-Mahdi.

### Note:

Throughout history, many figures claimed to be the awaited Mahdi, especially in the Abbasid and Fatimid periods, where such allegations had political purposes capable of deceiving people and gaining loyalties, and thus, influencing the course of political and military matters. I will mention the most prominent of these figures in a later chapter, but what matters to me here, is how these pretenders manipulated some texts in a period which the hadiths were not fully recorded, in order to fit their claims, or their plans of movement, or their contemporary events.

For example, in a hadith by Aban Ibn Othman: (One day, while the Prophet was in Al-Baqee', Ali came and asked where the Prophet was. It was said to him that he had been in Al-Baqee'. Ali went to Al-Baqee'. He greeted the Prophet (PBUH) and the Prophet asked him to sit down on his right

hand. Then Jaafar Ibn Abi Taleb came and greeted the Prophet. The Prophet asked him to sit down on his left. Then Abbas came, greeted the Prophet (PBUH) and the Prophet seated him before him. The Prophet turned to Ali and said: "O Ali, shall I tell you of good news?" Ali said: "Yes please, O messenger of Allah." The Prophet said: "Gabriel has just been with me a moment ago. He has told me that Al-Qa'im, who will appear at the end-time and fill the world with justice after it will have been filled with injustice and oppression, will be from your progeny and from the descendants of Al-Hussein." Ali said: "O messenger of Allah, whatever goodness we have gotten from Allah is by means of you." Then the Prophet (PBUH) turned to Jaafar Ibn Abi Taleb and said: "O Jaafar, shall I tell you of good news?" Jaafar said: "Yes please, O messenger of Allah." The Prophet said to Jaafar: "Gabriel has just been with me and told me that the one, who will deliver the banner to Al-Qa'im, will be from your progeny. Do you know who he is?" Jaafar said: "No, I do not." The Prophet said: "It is he, whose face will be like a dinar, whose teeth will be like a saw and whose sword will be like a flame of fire. He will enter into the mountain lowly and will come out of it honorably surrounded by Gabriel and Michael." Then the Prophet turned to Abbas and said to him: "O the uncle of the Prophet, shall I tell you of what Gabriel has told me?" Abbas said: "Yes please, O messenger of Allah." The Prophet said: "Gabriel said to me: How much distresses your progeny will receive from the progeny of Abbas!" Abbas said: "O messenger of Allah, shall I avoid women?" The Prophet said: "Allah has already determined what will happen.") [\[39\]](#).

In this hadith, we notice the meeting of the honorable Prophet of Allah, (PBUH), with Ali Ibn Abi Taleb, Jaafar Ibn Abi Taleb and Abbas Ibn Abdul-Muttalib in Al-Baqee'. This suffices to wonder about the hadith since Abbas Ibn Abdul Muttalib only came to the Madina as a prisoner in Badr, and Jaafar was at this time in Abyssinia, or after the conquest of

Mecca, and Jaafar was martyred in Mu'ta, so meeting with both of them together in the Madina was impossible. What is more striking is the connection of the content of the hadiths with some historical events that reveal some of the many manipulations that we have discussed previously.

If we search in history, we find that Abdullah Ibn Muawiyah Ibn Abdullah Ibn Jaafar Ibn Abi Taleb was the leader of a revolution at the end of the Umayyad era, then he fled from Al-Kufa to the mountains of Isfahan and governed for a period of time each of Isfahan, Kerman, Hamadan and other surrounding cities. Some of his followers claimed that he was Al-Mahdi and developed hadiths that corresponded to their movement, such as the previous hadith: (He will enter into the mountain lowly and will come out of it honorably).

Also, in a hadith attributed to Ammar Ibn Yasir, (may God be pleased with him), in which he talks about the events preceding the appearance of Al-Mahdi, where the text says: (... and the Turk resorts to Heera, and the Roman resorts to Palestine, and Abdullah precedes Abdullah until their soldiers meet in Qarqesia on the river and it will be a great battle and the owner of The Maghrib will kill the Dajjal [Antichrist] and captured women and return to Qais tribe until Al-Sufyani arrives at the Jazeera [North-East Syria today] and precedes Al-Yamani, and he gains all that was collected) [\[40\]](#).

This hadith is a modification of the course of events aiming at putting them in the favor of explaining the conflict of Abu Jaafar Al-Mansur (Abdullah Ibn Mohammad Ibn Ali Al-Abbasi) with his uncle Abdullah Ibn Ali Al-Abbasi and how he ended up killing him. Making this event as a sign of the appearance of Al-Mahdi.

Also, there are a number of narrations that talk about the banner of Qaisia (North African tribes) invading Egypt, and other narrations describe the banner coming to Al-Sham

from the west as coming from Maghreb [Morocco] entering Alexandria, and these narrations are made up in order to fit the events of the expansion of the Fatimid state during the govern of Al-Muizz Lidinellah the Fatimid to Cairo, Alexandria, and Al-Sham at that time, and the entry of Barberian tribes in Egypt during the battles at that time, especially if we know that Ubaid Allah Al-Mahdi, the caliph founder of the Fatimid state, claimed Al-Mahdism. As for the word “Maghrib” for the Arabs before the Islamic conquest of Africa, it was commonly used at that time to describ Al-Sham, as it is, the Maghreb (West) side of the Arabian Peninsula, and this will be illustrated in the chapter on major signs when we talk about the hadiths of the Cramming Fire.

An example of the hadiths of the Berbers, a narration attributed to Kaab, says: (If the Berbers go out and enter Egypt, there will be two battles between them, one in Egypt, and one in Palestine), And another narration attributed to him says: (When you see the yellow banners entering to Alexandria, and then Al-Sham, one of Damascus village will be devastated), which are fabricated narrations.

As for the following narration by Imam Jaafar Ibn Mohammad Al-Sadiq, there is an intended and clear modification: (O Sodayr, stay at home and reside in it day and night. If you are notified that Al-Sufyani has come out, move to us even on your foot. Then I said: is there something before that? He said: Yes, and he pointed with three fingers to Al-Sham and said: Three banners, a Hassani banner, an Umayyad banner, and a Qaisi banner) <sup>[41]</sup>, The narration originaly ends with “Even on Your foot”.

Most of the hadiths indicate that the conflict is between two main parties, then the banner of Al-Sufyani comes as a third banner, but this narration states that the conflict is between three parties and that the banner of Al-Sufyani comes as a fourth banner; the purpose is to involve the Qaisis people in the struggle on the Al-Sham! This is the

case in this narration also: (If one of the villages of Damascus is collapsed, and some western wall of its mosque fell, thereupon the Turk and Roman will meet and fight together. And three banners are raised in Al-Sham, then Al-Sufyani fights them until they reach Qaraqisia) <sup>[42]</sup>. Such narrations were added or modified in order to be employed in the time of the Al-Muizz the Fatimid and the barbarians, and in the events that Egypt and Al-Sham witnessed during that period, in line with their times, characters, and movements. As for contemporary fabrications, I will give the two most famous and most common examples.

In a Hadith attributed to the Prophet (PBUH): (Hijaz will be governed by a man whose name is a name of an animal, if you see him, you think he has squint in his eyes from afar, and if you approached him, you do not see anything strange in his eyes, he will be succeeded by his brother named Abdullah) <sup>[43]</sup>, This narration was transmitted by Sayyid Mohammad Ali Al-Tabatabaei from Musnad Ahmad and was transmitted by many from his book "Two hundred and fifty signs", however it does not exist in the Musnad! And in a narration attributed to Imam Ali, (may Allah honor his face): (The owner of Egypt is one of the major signs, and his prodigy is a wonder with many signs, His inside is Hasan, and his head is Mohammad, and he changes the name of his grandfather. If he goes out, you should know that Al-Mahdi will knock on your doors) <sup>[44]</sup>. This narration was mentioned by Mohammad Issa Daoud in his book "The Surprise", and it has never been mentioned in any book before!

These are only a few examples of the many attempts made throughout ancient and modern history, to manipulate the religious heritage for political or personal interests, unfortunately.

<sup>28</sup> Tahdheeb Al-Tahdheeb, of Ibn Asaker, V 2, P 62, Dala'il Al-Tabari, Hadith No. 248.

<sup>29</sup> Sunan Abi Dawood, Hadith No. 4286. Musnad Ahmad, Hadith No. 26689.

<sup>30</sup> Bihar Al-Anwar of Al-Majlisi, V.52, P 368.

<sup>31</sup> Majma' Al-Zawa'id of Nur Al-Din Al-Haythami, V 10, Hadith No. 66.

<sup>32</sup> Musnad of Imam Ahmad, Hadith No. 22803.

<sup>33</sup> Al-Durr Al Munazzam of Ibn Talha Al-Shafi'i, P 18, Yanabee' Al-Mawaddah by Al-Qundus Al-Hanafi, P 404

<sup>34</sup> Bihar Al-Anwar of Al-Majlisi, V 52, P 232.

<sup>35</sup> Bihar Al-Anwar of Al-Majlisi, V 52, P 232.

<sup>36</sup> Bihar Al-Anwar of Al-Majlisi, V 52, P 380.

<sup>37</sup> Bihar Al-Anwar of Al-Majlisi, V 86, C 39, P 1.

<sup>38</sup> Sunan Ibn Majah, Hadith No. 4082, Musannaf Ibn Abi Shaybah, Hadith No. 308, and Al-Fetan by Ibn Hammad, Hadith No. 895, Mujam Al-Tabarani, and others.

<sup>39</sup> Al-Ghayba by Al-Nu'mani, C 14, Hadith No. 1.

<sup>40</sup> Al-Fetan by Ibn Hammad, Hadith No. 882, and similar in Jami' Al-Aadeeth by Al-Suyuti, Hadith No. 40667.

<sup>41</sup> Dictionary of Hadiths of Imam Al-Mahdi, Part 3, Hadith No. 1030.

<sup>42</sup> Al-Fitn by Na'im Ibn Hammad, Hadith No. 611.

<sup>43</sup> Two hundred and Fifty Signs, by Mohammad Ali Al-Tabatabaei, P 122

He is not the religious reference (Marje'), Sayyed Mohammad Husayn Al-Tabatabaei, clarification required.

<sup>44</sup> The Surprise by Mohammad Issa Dawood, P 505.

# Chapter III

## Seditions, Tribulations and Protents

### Seditions

I could have included the hadiths of seditions in the political events paragraph of the past chapter. Nonetheless, the hadiths of seditions do not delve into the details of political events, and do not talk about specific events, thus, I preferred to elaborate further in a separate chapter instead of a mere listing them within the preceding one.

#### A - The sedition of the pre-end-times:

It is narrated to the honorable Prophet of God (PBUH): (Count six preceding the Hour: my death, the opening of Jerusalem, a major death that will afflict you (and kill you in great numbers) as a plague afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers) [\[45\]](#).

In my estimation, this hadith summarized the most important milestones that the nation has passed since the passing away of the Honorable Prophet, until the last period preceding the entry into the period of “the end-time”, of which the first sign was a declaration of the so-called “State of Israel”, as for the words (Count six preceding the Hour), it means “six preceding the hour signs”. The hadith begins

with the death of the Messenger of Allah, then the opening of Bayt Al-Maqdis, and ends with the truce between the Muslims and the West, which applies to the “armistice of Mudros” that was between the Ottoman Empire and the allies after the First World War, which ended with the occupation of Turkey and the Black Sea shores by the Allies. While (who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers), refers to Mandate armies.

#### B - The Sedition (fitnah) of Ahlas and Sedition of Sarraa’:

When the Prophet was asked about the sedition of Ahlas (staying at home) He replied: (It will be fleeing and plundering. Then will comes a fitnah which is pleasant. Its smokes out of the feet of a man from the people of my house, who claims that he belongs to me, whereas he does not) [\[46\]](#).

What is interesting about this hadith is its brief description of the sedition of Ahlas despite the fact that the question was about it, and the mentioning of other sedition along. This may be understood as two seditions being related to each other, or that the first will lead to the next.

Peace be Upon Him says about the sedition of Ahlas, that it is fleeing and plundering (the Arabic word translated with Plunder is حرب and may be read in two ways “Harb” which means “war” and “Harab” which means plunder). Interpreters of the hadith explained that here the context is actually “Plunder” (Looting a person’s money and stripping him of everything he owns) [47](#), However, in both senses, the descriptions of this sedition apply to the policy of “the compulsory conscription and the confiscation of properties and livelihood” as described by the leaders of the Great Arab Revolution, headed by Sharif Hussein, who in turn can



be the interpretation of (a man of Ahlul-Bayt [of my progeny]). This confirms the description of the pleasant sedition, as it pleased those who fell into it and followed it, because they thought it would improve their conditions for the better, but it ended up worsening it.

### C - The Dark Sedition:

In the same Hadith, mentions another sedition as it says: (Then there will be the dark sedition which will leave none of the nation without giving him a slap, and whenever people think it finished, it extends. During it, a man will be a believer in the morning and an infidel in the evening, until people end up in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjal) that day or the next) <sup>[48]</sup>. I have no doubt that this sedition (fitnah) is the final sedition because it is the most difficult and cruel fitnah, and it includes all Arabs, and it divides people into two campaigns: right and wrong campaigns.

<sup>45</sup> Sahih Al-Bukhari, Hadith No. 3176.

<sup>46</sup> Musnad of Imam Ahmad, Hadith No. 6168, and Sunan Abi Dawood, Hadith No. 4242.

<sup>47</sup> Awn Al-Ma'bood Ala Sunan Abi Dawood, Explanation of hadith No. 4242.

<sup>48</sup> Musnad of Imam Ahmad, Hadith No. 6168, and Sunan Abi Dawood, Hadith No. 4242.

## Tribulations

### A - Plague and Locusts:

It is narrated by Imam Ali Ibn Abi Taleb (May Allah honor his face): (There will be red death and white death; there will be locusts at their season and contrary to their season, like the colors of blood. And the red death is the same death by the Sword, and the white is by the pestilence) [\[49\]](#).

It is also known that among the types of tribulations that Allah Almighty sends as a punishment or a warning, the locusts. Many examples of this tribulation have been mentioned in the Holy Qur'an and the noble hadith, such as what Allah Almighty says in Surat Al-A'raf about the People of Israel: (So We sent upon them floods, locusts, lice, frogs, and blood. [All these were] clear signs, yet they were proud against them, for they were wicked people).

As for the plague, it does not necessarily have to be the disease of the plague itself, but what is meant is a metaphor for deadly and widespread epidemics, as was the plague, cholera, and the Spanish flu, and as the severe spread of the emerging Corona Virus [Covid-19] we are witnessing today, which has changed the whole world and may change history as well.

In conjunction with the beginning of the spread of this deadly disease, huge swarms of locusts invaded many Arab countries, such as Saudi Arabia and other Gulf countries, Egypt, and others, as mentioned in the hadith.



[A]

### B - Sword among the Arabs:

It was narrated by Imam Mohammad Ibn Ali Al-Baqir: (Al-Qa'im will not appear unless his appearance is preceded by great terror, earthquakes, seditions, tribulation that hit people, and prior to that the spread of a plague, then a sword between the Arabs, great disagreements among people, separation in religion and changing in their circumstances [lifestyle] until one wish to die day and night because of what madness he sees among people and their trying to eat each other) [\[50\]](#). A sword among the Arabs, and how many Arabs hold swords over Arabs! This is not surprising, and it is possible with what is happening nowadays, but it appears from the narration that the plague precedes the sword held among the Arabs, meaning that a war will take place between Arabs shortly after the spread of this dangerous epidemic, different than the wars that have occurred before.

### C - The Year of Hunger:

It was narrated to the Prophet of God (PBUH): (If you see a red column from the east in the month of Ramadan,

then save the food of your year, as it is a year of hunger) <sup>[51]</sup>, I must mention that it is a weak hadith, as is the case with the following hadith, but I preferred to mention both because of their synonymous meanings.

It is narrated by Imam Al-Sadiq (PBUH): (Before the appearance of Al-Qa'im, people will cease to commit their sins by a fire and redness appearing in the sky, a collapse in Baghdad and in Bassra, blood shed therein, destruction of their houses, death among their people, and a horror that invades the people of Iraq so that they could not take any decisions) <sup>[52]</sup>.

It was also narrated by him about the verse: (And We surely will try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient) <sup>[53]</sup>, in his hadith to Jaber Al-Jaafi he said: (As for famine, before the appearance of Al-Qa'im, as for fear, after his appearance) <sup>[54]</sup>. If we link both narrations, we conclude that they are very close signs related to the appearance of Al-Mahdi.

<sup>49</sup> Bihar Al-Anwar by Majlisi, C.52, Hadith No. 59, and Ghaybah Al-Numani, C 227, Hadith No. 61.

<sup>50</sup> Bihar Al-Anwar, C 52, Hadith No. 100.

<sup>51</sup> Al-Jami' Al-Saghir of Al-Suyuti, Hadith No. 640.

<sup>52</sup> Bihar Al-Anwar by Majlisi, V 52, hadith No. 222.

<sup>53</sup> Surat Al-Baqarah, Verse: 155.

<sup>54</sup> Bihar Al-Anwar by Al-Majlisi, V 52, Hadith No. 94.

## Protents

### A - Demolition of Kufa Mosque's wall:

It is narrated that Imam Jaafar Al Sadiq said: (If the wall of the Al-Kufa Mosque is demolished from the side of the house of Abdullah Ibn MasOud, *they* will rule no more, and then Al-Qa'im will appear) <sup>[55]</sup>.

A strange incident took place in 2013, in the Imam Ali Mosque, (May Allah honor his face), where the facade of the external wall collapsed next to the mosque's door, coinciding with the anniversary of his martyrdom!



[B]

### B - Al-Sham's tremor:

There are several hadiths that refer to the occurrence of a tremor in Al-Sham [Syria], during which a village of suburbs of Damascus would collapse. Some of them mention the village of "Harasta" by name, while others mention "Al-Jabiya," both are in the suburbs of Damascus.

It is narrated by Imam Ali, (May Allah honor his face): (When the two spears (the two armies) disagree in Sham, it will not come to an end except with a sign of Allah. He was asked: What is it, O Amirul Mo'mineen? and He said: It is an

earthquake in Sham, by which more than one hundred thousand of people will perish. God will make it as mercy to the believers and torment upon the disbelievers) [56], we previously mentioned the entire Hadith.

Some people may wonder how the Al-Sham's events come to an end with the tremor and then the battles start there. I say: his saying (if that happened) refers to the disagreement of the two spears, as for the tremor, it takes place at the end of this war between the two parties and before the rising of Al-Sufyani, as mentioned in the rest of the hadith. This is confirmed by the narrative of Khalid Ibn Maadan: (Al-Mahdi does not emerge until the collapse of a village in Ghouta called Harsa) [57].

It is narrated by Imam Mohammad Ibn Ali Al-Baqir: (And one of the villages of the Sham is collapses. It is called Al-Jabiya, and parts will fall from the right side of the Masjid of Damascus) [58], Regardless of the difference in the name of the village that will be collapsed according to the narrations, one of the villages in Al-sham will be destroyed, and the collapse may include the two villages as a result of the aforementioned tremor. It is also mentioned that a side of the Damascus Mosque will fall, and this is likely to be a major earthquake leading to all of the above. We ask Allah Almighty for kindness.

### C - The Celestial Call:

The Call from the sky was mentioned several times before this paragraph and it is like an announcement that the appearance of the awaited Mahdi is very imminent. This voice will call the name of Al- Mahdi and will be heard by everyone in their own language. I will leave you with narrations and interpretation.

It was narrated by Sayf Ibn Umayrah: (I was with Abu Jaafar Al-Mansour, and he said: O Saif a caller must be calling from the sky by the name of a man who is the son of Abi Taleb, I said: Amirul mo'mineen, you narrate this?! He said: I swear by God, for the hearing of my ears to it, I said to him: such Hadith I did not hear of before this time, he said: O Saif, it is true, if it occurs, we will be the first to answer, for it is a call to the man of the sons of our cousins, I said: a man who is the son of Fatima? he said: Yes, Saif, If I had not heard it from Abu Jaafar Mohammad Ibn Ali - and if the people of the earth had spoken to me about it - I would not have accepted it, but it is Mohamad Ibn Ali) [\[59\]](#).

And in a narration by Imam Jaafar Al-Sadiq: (O Abu Mohammad, we, Before the appearance of Al-Qa'im there must be five signs, The Call in Ramadhan, the appearance of Al-Sufyani, the appearance of Al-Khurasani, the murder of the Pure Soul, and the subsidence in the plain land, then he said, O Abu Mohammad, before that, there must be two plagues; the white plague and the red plague. I said: What are they? He said: The white plague is a torrential death, and the red plague is the doing of sword. Al-Qa'im does not appear until his name is called out from the sky) [\[60\]](#).

Attributed by Imam Al-Sadiq (PBUH): (A call appeals by the name of the Qa'im, peace be upon him, the narrator asks: public or private? He Said: public call, heard by all people, every people will hear it by their tongue, I said: Who will oppose Al-Qa'im, peace be upon him, and he has been called by his name? He said: The devil does not let them until he calls at late night and makes people in doubt) [\[61\]](#).

The majority of interpreters explain that it is the call of Gabriel, (PBUH), based on some narrations, while other interpreters consider that the idea of announcing the imminence of Al-Mahdi appearance through a heavenly call could mean the announcement of that through satellite broadcasting and media, and that is what is meant by a call



from the sky, and that explains the fact that people hear it in their mother tongues and own languages and that Imam Al-Sadiq intends here to reassure his students that the rising of Al-Mahdi will follow a declaration that will be heard on that day by all the people of the earth so that they can come and pledge allegiance to him. As for the Devilish call, it will be the media's act hostile to Al-Mahdi and his supporters and those who hate his appearance.

For me, I prefer explaining the narrations according to what scientific law accepts in terms of all the miracles and wonders mentioned in the prophecies of the end-time. What strengthens this in my opinion in the matter of The Call is the fact that the narrations that attribute the first call to Gabriel confuse the occurrence of this Call and the Scream of the Sky, and this is an indication of the occurrence of editing. However, at the same time, there must be an indisputable indication assuring people that Al-Mahdi is the real Mahdi, for many reasons, the most important of which is the large number of pretenders before his appearing, and the appearance of disbelieved voices after his appearing, especially, from the paid media.

### Note:

Regarding the hadiths of the Scream that describe The Call of the Sky with the catastrophic scream that perishes those who hear it, nothing of them is correct. Rather, these hadiths set a timed date - the night of the fifteenth of Ramadan if it falls on a Friday night- which opens the door to the timing, which is basically forbidden! Additionally, these hadiths encourage people to avoid listening to The Call! So how can the Al-Mahdi's appearance announcement be a cause of the listener's death? Why would we be forbidden to hear of the good news regarding Al-Mahdi's appearance as



every believer awaits, and how can it be the cause of perdition? Undoubtedly, such hadiths are fabricated, and here are two examples:

The following is attributed to the noble hadith: (When there is a Sayha (scream) in Ramadan, then there will be turmoil in Shawwal, and the tribes will form groups in Zul-Qi'da, and blood will be spilled in Zul-Hijja, and in Al-Muharram! Oh Al-Muharram! saying it three times, Impossible! Impossible!! The people will be killed in great massacres. said: We said: What is the Sayha (scream), O Messenger of Allah? He said: This will be in the middle of Ramadan, on a Friday morning. That will be when the month of Ramadan begins on a Friday night. There will be a Hadda (powerful, hammering sound) that will awaken one who is asleep, and bring the young women out of their rooms, on a Friday night during a year of many earthquakes and extreme cold. So, when Ramadan begins on a Friday night in that year, then when you have prayed Fajr on Friday in the middle of Ramadan, then enter your houses, close your doors, block your windows, cover yourselves, and block your ears. When you sense the scream, fall down in prostration to Allah and say: Subhanal-Quddus, subhanal-Quddus, rabbunal-Quddus (Glory be to the Most Holy, glory be to the Most Holy, our Lord is the Most Holy). For whoever does that will survive, and whoever does not will perish) [\[62\]](#).

And it was attributed to him, (PBUH) as well: (In, Ramadan, there will be a Sound (or voice). They said: O Messenger of Allah, is it in its beginning, in its middle, or in its end? He said: No, in the middle of Ramadan. If the night of the middle is Friday, there will be a sound from the sky that causes death to 70 thousand and causes deafness to 70 thousand. They asked: O Messenger of Allah, who will survive from your nation? He said: Whoever stays at home, seeks refuge (to Allah) through Sujud, and openly declares Takbir of Allah. Then, another sound will follow it. The first

sound is the voice of Gabriel, and the second sound is the voice of Satan) <sup>[63]</sup>.

Also, there are many narrations that talk about other signs and miracles that appear as prophecies. For example, some narrations mention a palm and a face in the sky, a comet meeting its two ends, a white thread hanging from the sky, a solar eclipse in the half of Ramadan and a lunar eclipse at the end of Ramadan, and the last of these sayings full of exaggerations. There is no doubt that nothing of that is correct, in contrast, most of those hadiths are fabricated, as many scholars and researchers have explained.

In addition to the mentioned above, some sites on the Internet like to promote events they consider expected as signs of The Hour [Judgement day] or as signs of the Appearance [of Al-Mahdi], and unfortunately, some have spread widely, for example, the story of the planet Nibiru, which they now call “The Knocking Planet” [Al-Tariq], to relate to the Holy Qur’an in order to add to their unboundedness a tint of heavenly evidence. The issue of this planet was first raised in 1995 by an American woman pretending to be in contact with aliens, and with time, this story turned into a religious prophecy, and then, it was linked to Surat Al-Tareq, then to the hadiths of the pillar of fire, then to the weak hadiths that talk about the comet planet, and so on. What is worse is that this nonsense is not in line with the scientific reality of this planet because of its gigantic size and its very distant orbit.

Also, there are those who link the Scream with a comet carrying ammonia gas, and they consider this gas to be the smoke mentioned in the Holy Qur’an in Surat Al-Dukhan, without providing any scientific evidence for the existence of such a comet, nor providing textual evidence linking between the Smoke and the Scream.

<sup>55</sup> Al-Irshad by Sheikh Al-Mufid, P 360, and similar in Al-Ghaybah by Al-Tusi, P 271.

<sup>56</sup> Al-Ghayba by Al-Tusi, Hadith No. 476, and Al-Ghayba by Al-Noamani, C 18, Hadith No. 16.

<sup>57</sup> The History of Damascus by Ibn Asakir, V 2, P 216, and Brief History of Damascus by Ibn Manzour, V 1, P 247

<sup>58</sup> Al-Ghayba by Al-Tusi, V 1, P 150, and Bihar Al-Anwar by Al-Majlisi, V 13, P 164

<sup>59</sup> Aqd Al-Durar by Yusuf Ibn Yahya Al-Salami Al-Shafi'i on the authority of Na'im Ibn Hammad, V 1, P 175,  
Al-Irshad by Sheikh Al-Mufid, P 404.

<sup>60</sup> Bihar Al-Anwar by Majlisi, V 52, Hadith No. 48.

<sup>61</sup> Bihar Al-Anwar by Majlisi, V 52, Hadith No. 35.

<sup>62</sup> Al-Jami' by Al Suyuti, V 37, Hadith No. 40110, and Musnad Al-Shashani, V 2, Hadith No. 837, and others.

<sup>63</sup> Al-Mu'jam Al-Kabir by Al-Tabarani, V 18, Hadith No. 853, and La'ale' Al-Suyuti, V 2, P 323.

# Chapter IV

## Major Signs

Signs of the Great Hour, what is also known as, the Major Signs, are the greatest and most important prophecies that warn of the approaching end of the world. We may find some difference in their classification and the significance of their classification, but there is no disagreement about these signs as a whole, or about the importance of any. When it comes to classifying major signs, most of the scholars and researchers in this field rely on a hadith that mentions ten promised prophecies that are considered the greatest frightening horrors in the Islamic tradition. However, it is not the only opinion, as we shall reveal.

It is narrated to the honorable Prophet (PBUH), in the noble hadith: (The Last Hour would not come until ten signs appear: subsidence in the east, and subsidence in the west, and subsidence in the peninsula of Arabia, the smoke, Al-Dajjal (Anti-Christ), the Creature of earth, Gog and Magog, the rising of the sun from the west, and the fire which would emit from the lower part of Aden.) and in a narration: (would drive people to the place of their assembly) [\[64\]](#).

Before we get into the details of these events one by one, we need to discuss, are these really all the major signs? Some argue that this hadith mentions the major catastrophes that will take place before the Day of Judgement, and not necessarily enumerate all the major signs.

For example, we find the blowing of a good wind that consumes the soul of the believers is not mentioned in this hadith, although it is a major event, and one of the last

events before the end of the world, and there is no doubt that it is a clear sign of the approaching of the last hour. We also find that the appearance of Al-Mahdi is not mentioned either, although the hadith mentions the eclipses that do occur, and it is one of the events that herald his appearance. Then how will we be able to consider that this hadith contains all the major signs? Rather, it mentions the great horrors that occur before the Day of Resurrection. That way, we would not be limiting our research to what is mentioned in this hadith about the major signs, but we will include other important major signs of the last hour.

<sup>64</sup> Sahih Muslim, Hadith No. 2901, Musnad of Imam Ahmad, Hadith No. 16143, Al-Mussannaf of Ibn Abi Shaybah, Hadith No. 37542.

## **Gog and Magog**

It is not easy at all to understand the reality of Gog and Magog without knowing details about these people from their inception until their rising. Who are they and to whom they trace their lineage? Where was their homeland and what is the geographical nature of it? What are the historical events that took place in that land? Where could they have gone and where would they be today? How do descriptions mentioned in prophecies apply to them? All these questions must be discussed to visualize the real picture.

### **A - Who are they:**

First of all, we must make it clear that they are human beings, not other creatures, whether known or unknown, contrary to what some narrations might portray. Rather, historians almost agree that their great-grandfather, Magog, was one of the sons of Japheth, the son of Noah, and the sons of Japheth went from Iraq to the north-eastern side, that is, to the Khazars, and Eurasia to the far reaches of Russia and China.

But what concerns us now is the Gog and Magog's folk historically, and because the sons of Japheth have extended to this wide geographical area, we find that opinions regarding them varied and differed. There are those who consider that they are from the Chinese people, others consider them as Turkic peoples, others consider them to be the Mongols, and others consider them as Khazrians. All of these opinions are relatively true from a historical point of view, we will clarify this point next.

### **B - Determining their homeland:**

If we verify the homeland of the sons of Japheth, we find that the Magog people lived in the country of Xinjiang, or the Uyghurs, which is part of China today, but historically it was bordered by China, Mongolia, and Kazakhstan, and from them emanated the Chinese and Turkish-Eurasian race, and to them goes the lineage of the Khazars <sup>[65]</sup>, who migrated from the Uyghur countries to the North Caucasus, and they adopted the Uyghur language as their language despite the remoteness of Caucasus from the original homeland of this language, which confirms their origins. They were very tough people, cruel to other people, especially their southern neighbours. Also, their language was foreign to the surrounding languages, as their origins are not from that region and its surroundings.

#### C - Dhul-Qarnayn:

The identity of Dhul-Qarnayn mentioned in Surat Al-Kahf in the Holy Qur'an is still a subject of long debate in the Islamic and historical heritage, but the vast majority of intellectuals have two divided opinions, the first says that Dhul-Qarnayn is Alexander the Macedonian and the second says that he is Cyrus the Great. The problem is that the biographies of each of both characters include events that can be similar to those of Dhul-Qarnayn. Both of them were powerful and conquering kings, and no army neither a strong fortress could stand before them. The kingdoms of both extended to the borders of the Khazars on the northeast side, and the borders of Mongolia on the eastern side. Each biography of both claims to have built a dam between two mountains of the Caucasus in order to block the people living in the north of the mountain chain from passing to its south, due to their attacks against their southern neighbours. In fact, the place where it is believed that the dam was located has two names: the Gates of Alexander, and the Strait of Cyrus!

The identification of Dhul-Qarnayn between these two characters may not be of great importance in our research, but in view of my certainty of his identity, I would rather clarify the following points:

Alexander the Macedonian was the son of the Macedonian kingdom, which believed in Greek mythology, while Cyrus the Great believed in the one God as mentioned in the biblical texts. As for Alexander the Macedonian, there are accusations and connotations surrounding his personality revealing that he was bisexual, and this does not fit with a king praised by Allah Almighty in his holy book. Finally, and most importantly, many mythical heroisms were attributed to Alexander the Great hundreds of years after his death, including the heroism of building the aforementioned dam, which is most likely a theft of the story of Cyrus. Even the word 'Alexander gates' was not known before the book "Alexander Romance", a book known for the legends that continued to be increased until the Middle Ages. While Cyrus is mentioned in the Old Testament with descriptions very close to the description of Dhul-Qarnayn in the Holy Qur'an: ({1} Thus says God to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him, and strip kings of their Armor to open the doors before him, and the gates shall not be shut {2} I will walk ahead of you and pave the hills. I will break copper doors, and cut off iron bars {3} and give you ammunition of darkness and treasures of hideouts) [66]. Note his use of iron and copper, and that God enabled him to find treasures and hideout wealth, which is consistent with what was mentioned about Dhul-Qarnayn in the Holy Qur'an and the construction of the dam with iron and copper, and is consistent with the non-acceptance of tribute, by saying: (What wherein my Lord hath established me is better) [67].

D - The Kingdom of the Khazars:



The Khazars remained in the northern side of the Caucasus Mountain-Chain, unable to reach its south or communicate with their southern neighbours, not to mention causing harm to them, because the mountain chain extends between the Caspian Sea in the east and the Black Sea in the west, as shown in the following map, where we find the Caucasus Mountain-Chain colored in Yellow:



After centuries, the Khazars established what became known as the Khazarian kingdom. It was a strong, fierce, and large kingdom, and as known, it was a paganist kingdom in the beginning until the reign of King Bulan, who converted to Judaism and changed his name to Sabril, and during his reign, the Jewish kingdom changed from paganism to Judaism. That was in the year 740 AD.

What most people ignore that 11 million out of the 14 million Jews in the world today (more than 78% of them) are Ashkenazi Jews, and they are the Jews of diaspora who lived

between Europe and Asia, not sons of Jacob. They have been dispersed after the collapse of the Kingdom of the Khazars at the hands of the Russians and Byzantines, and they dispersed throughout Europe and Eurasia [68].

#### E - Comparisons:

Someone might say that the collapse of the Dhul-Qarnayn Dam occurs at the end-time, and Gog and Magog cannot manage through until then, citing the words of Allah Almighty quoting Dhul-Qarnayn: (He said: This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true) [69], However, the verse does not indicate that this promise will be fulfilled at the end-time period, rather it is a divine promise that the dam will collapse in future, and it began to be fulfilled in the time of the Prophet as indicated by the noble hadith.

It is reported by Oum Al Mo'menin, Zainab, may God be pleased her, that she said that the Messenger of Allah (PBUH), came to her frightened, saying: (La Ilaha Illa'Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this, making a circle with his thumb and index finger. Zainab said: O Messenger of Allah! Shall we be destroyed even though there are pious persons among us? He said: Yes, if the evil deeds increase) [70].

We conclude from this hadith that the rubble began to collapse before the conversion of the Khazar people to Judaism by nearly one hundred years. This means that it collapsed completely between the time of the Prophet and the time of the conversion of Khazars to Judaism, and the communication between them and the Jews in the south would not take place until after its collapse.

As for the saying of Allah the Almighty: (But there is a ban on a village which We have destroyed: that they shall not return {95} Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill {96} Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: Woe to us! we were indeed heedless of this; nay, we truly did wrong! {97}) [71]. The verses here talk about the Jews, the destruction of their first kingdom and their failure to return to the Holy City from then until our time, after their arrival in the country of the Khazars and from there to Europe, which in turn provided them with the appropriate ground for economic control as they planned for the Zionist movement and returned to the Holy Land from which they were expelled from, coming from all directions.

Someone may say, this contradicts with the words of Allah Almighty: (And We conveyed to the Children of Israel in the Scripture: You will surely cause corruption on the earth twice). But in fact, the word “Bani Israel” in the language of the Holy Qur’an is used in the context of invective, as a reminder that they are the sons of Joseph’s brothers who conspired against him, and not intended to indicate that they are their son in lineage. However, when the context is not an invective, He describes them as Alladheena Hadou [those who follow Judaism]: (Those who believe [in the Qur’an], and those who follow Judaism, and the Christians and the Sabians, any who believe in Allah and the Last Day).

It remains for us to mention a distinctive gesture, which is their draining of Lake Tiberias. It was narrated by Al-Nawas Ibn Semaan: (And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there) [72]. This is so similar to what

they do today. And it is worth mentioning that Lake Tiberias reached its lowest levels in history.

### Note:

In the interpretation and understanding of Gog and Magog, many tend to several sayings. Some consider that they are dwarves, and some consider that they are giants, and some consider that they are not of our human race, and there are many other sayings. However, some of these sayings are based on hadiths that cannot be acceptable by reason, logic, or science. We will review the most famous of these sayings in the following examples:

The saying about their enormous number - Abdullah Ibn Amr said: (Jinn and mankind are ten parts, so nine parts are Gog and Magog, and one part is the rest of people) [\[73\]](#).

The saying about their different species - Kaab said: (They are from the children of Adam without Eve, and that is because Adam slept

and had a wet dream, then his semen was mixed with soil, and Gog and Magog were created) [\[74\]](#).

The saying about their different sizes - Kaab says: (They are three classes of creatures, a class with bodies similar to Cedar ... it is a very large tree; a class is four arms by four arms of size, and a class who lie on their ears and wrap themselves in the other ear) [\[75\]](#).

The saying about their longevity and their enormous number - by Aws Al-Thaqafi: (Gog and Magog intermarry how much they want, and none of them dies unless he has a thousand and up of his offspring) [\[76\]](#).

And here someone might say: what is wrong with their longevity, Noah, Al-Khader and others were granted a very long life. So, I would say: but this is one of the miracles, and miracles of Allah are only for the saints and not for the enemies of God, then their enormous number cannot be hidden in our time with the presence of satellites. When we say this, opposition appears from authors of the hollow-earth theory whose logic level is only equally low to the Flat Earth theory. Note that such thoughts and sayings have led many to atheism and abandonment of religion, and even to approach this later with superstitions and fairy tales, as if Gog and Magog are types of Ogres or mythical creatures coming from fictional stories. Nothing worse than fictional stories in this field except science-fiction stories, like the allegation that Gog and Magog are aliens, and Dhul-Quarnayn travelled through space! Believe it or not, such allegations are numerous.

<sup>65</sup> The World of Khazars, by Peter Golden, and The History of the Jewish Khazars, by Douglas Dunlop.

<sup>66</sup> Book of Isaiah, Chapter 45, Verses 1--3.

<sup>67</sup> Surat Al-Kahf, Verse 95.

<sup>68</sup> The Thirteenth Tribe by Arthur Koestler, and American Journal of Human Genetics April 2006.

<sup>69</sup> Surat Al-Kahf, Verse 98.

<sup>70</sup> Sahih Al-Bukhari, Hadith No. 16182, and Sahih Ibn Hibban, Hadith No. 16187.

<sup>71</sup> Surat Al-Anbiya ' , Verses: 95-97.

<sup>72</sup> Jami' Al-Hadiths by Al-Suyuti, Hadith No. 41238.

<sup>73</sup> Fateh Al-Bari V 13, P 107, and Jami' Al-Suyuti, Hadith No. 40052, and others.

<sup>74</sup> Fath Al-Bari, V 3, P 106, Menhat Al-Bari, bi Sharh Sahih Al-Bukhari, V 6, P 426, Commentary of Al-Nawawi, on Sahih Muslim, V 3, P 98.

<sup>75</sup> Fath Al-Bari, V 13, P 107, and Hilyat Al-Awliya' by Al-Asbahani, V 6, P 24.

<sup>76</sup> Fath Al-Bari, V 3, P 106, and Anis Al-Sari, by Ibn Mansur Al-Bassara, V 3, P 965.

## **Al-Dajjal (The Antichrist)**

The topic of Al-Dajjal [the deceiver] or what is known as the Antichrist, is one of the most complex topics in the Islamic and religious heritage due to the vast disagreement of opinions about it, the contradiction in the outward meanings of texts mentioning this topic, and for the fact that his hadiths include ideas of strange horrors and wonders that some scholars could not comprehend. As a result, some have denied the idea of the Dajjal altogether and others' opinions were divided about him; some consider that the Dajjal is a strange being looking like a person of enormous size and powers, chained in an unknown island and guarded by the Creature or "Al-Jassasa" (as will be mentioned later), while others consider that he is a historical figure in the time of the Prophet, called Ibn Sayyad or Ibn Sa'ed according to various narrations, who has been out of sight during the time of the Companions [of the prophet]. Moreover, some allege that he is a devil who comes into our world and perhaps he is the Satan himself. Some others believe that he is the Samaritan mentioned in the Holy Qur'an in the biography of the Prophet of God Moses. Despite all this divergence, opinions that believe in the idea of the Dajjal agreed that he will rise at the end-time and will call people to worship him and disbelief in Allah Almighty and that he will try to seduce people with his paradise and fear them by his hell and fascinates them with his marvels and powers.

### **A - The Descriptions of the Dajjal:**

Various Hadiths have been mentioned in books of hadiths mentioning the Dajjal, whether about his qualities or his rising and movement. Some of which report a hesitated contradiction. First of all, the most important thing that was mentioned regarding his external appearance is that he has

one-eye, and the word “Infidel” shown between his eyes. In a narration, his right eye is blind, (while Masih Ad-Dajjal is blind in the right eye and his eye looks like a floating grape) [77], and others mentioned that he is one-eyed in the left eye, (The Dajjal is blind in the left eye) [78], And in another hadith, (And its left eye is as if it were a brilliant star) [79], And in a third hadith, (One of his eyes, as if it were a green bottle) [80]. This contradiction caused a wide disagreement and debate between scholars and authors about the external appearance of the Dajjal. Imam Al-Nawawi considered that both eyes are blinded in some way, and this opinion only reflects the weakness of understanding of the Dajjal and his characteristics. Regardless of which of these narrations is correct, there is a narration describing his eye as a floating grape or a brilliant star. If we notice, the hadith says, “a floating (Tafia in Arabic) grape”, not “extinguished” (montafi’a in Arabic) as many understand it. The “extinguished” (montafi’a) is the thing who has no light in it and the “floating” is a thing that floats in water or liquid. As for the word “Infidel” shown between the two eyes, it was mentioned: (between his eyes is written “Infidel”, which every believer will read, whether he is literate or illiterate) [81]. This is a very striking and strange sentence. If it is a formal word written in the outward sense of the word, how can a “believer” specifically read it even if he was illiterate?

Other hadiths touched on the death or annihilation of the Dajjal, such as the saying of the Prophet (PBUH): (and then Jesus (peace be upon him) son of Mary would descend and would lead them. When the enemy of Allah would see him, he would (disappear) just as the salt dissolves itself in water) [82], and in another narration (As a lead melts).

As for the descriptions of seditions of the Dajjal, it was narrated the honorable Prophet (PBUH): (Between the creation of Adam until the hour comes, there is no sedition greater than the sedition of the Dajjal) [83], it was narrated also: (Dajjal (the Antichrist) will be followed by seventy



thousand Jews of Asbahan and will be dressed in robes of satin) [84], and also (There is no prophet who has not warned the Ummah of the Dajjal; and I warn you of him, he is one-eyed, on his forehead are written "Infidel", which every believer will read, whether he is literate or illiterate and he has heaven and hell, his hell is heaven, and his heaven is hell) [85], and in another word that I find very important: (As for the sedition of the Dajjal, there was no prophet who did not warn his Ummah against the Dajjal, a warning that no prophet has did) [86].

Therefore, the Dajjal is considered as the greatest sedition the human has witnessed since the dawn of history. His hell is a paradise, and his paradise is hell, which is evident since he is a Dajjal (deceiver). His followers are from the Jews of Asbahan. When the Christ rises, the Dajjal melts! He is one-eyed; his eye is described as a floating grape and a brilliant star, it is written on his forehead the word "Infidel", a word that the believer reads even if he was illiterate, and it is reported that every prophet warned against the Dajjal and said about him what no other prophet said.

## B - The different opinions about the Dajjal:

As for the identity of the Dajjal in Islamic views, we will start with the opinions of the earlier period of Islamic history. According to the hadith about Ibn Sa'ed, many of the companions claimed that he was the Dajjal, as reported Abu Sa'eed Al-Khedri: (I accompanied Ibn Sa'ed to Mecca and he said to me: What I have suffered from people is that they think that I am the Dajjal. Have you not heard the Messenger of Allah peace be upon him saying: He will have not children, I said: Yes, of course? He said: But I have children. Have you not heard the Messenger of Allah peace be upon him saying: He would not enter Mecca and Medina? I said: Yes, of course. He said I have been once in Medina and now I

intend to go to Mecca. And he said to me at lastly: By Allah, I know his place of birth his abode where he is just now. He said (Abu Sa'id): This caused confusion in my mind (in regard to his identity)) <sup>[87]</sup>, It was also mentioned in the hadith of Al-Hussein Ibn Ali: (the Prophet, peace be upon him, had to concealed for him (for Ibn Sa'ed) Surat Al-Dukhan, and asked him what did he conceal for him. He said: It is Al-Dukh... Thereupon the Prophet said to him: Be off! You cannot get farther than your rank. After he left [Ibn Sa'ed], The Prophet PBUH said [to his companions] What did he say, some of them said: Al-Dukh... and others said: Al-Zukh. The Prophet PBUH said to them: You have disagreed while I am among you, and you will be more disagreed after me) <sup>[88]</sup>. We notice here that the Prophet knew about the disagreement regarding the Dajjal in advance. According to what has been reported in the hadiths, many of the Companions used to assert that Ibn Sa'ed was the Dajjal, and these rumors about him spread until they bothered him.

In addition to Ibn Sa'ed, if we want to list the most prominent hadiths that talk about the identity of the Dajjal, then we must mention the hadith of Al-Jassasa before discussing its authenticity and discussing the rest of the opinions about him:

It was narrated by Fatima Bint Qais on the authority of the Messenger of Allah (PBUH), in a sermon that he said: (Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Aldari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then they reached an island within the ocean at the time of sunset. They sat in a small side-boat and entered that island. There was a creature with long thick

hair which they could not distinguish its face from its back. They said: Woe to you, who can you be? Thereupon it said: I am Al-Jassasa. They said: What is Al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He said: When it named a person for us we were afraid of it [Al-Jassasa] lest it should be a devil. Then we hurriedly went on till we came to that monastery and found the greatest human we have ever seen [size wise] with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. But tell me who are you. We said: We are people from Arabia, and we embarked upon a boat, but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a being met us with profusely thick hair which we could not distinguish its face from its back. We said: Woe be to thee, who are you? It said: I am Al-Jassasa. We said: What is Al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you, so we came to you in haste fearing that it might be a devil... He [the chained person] said: I am going to tell you about myself, I am the Dajjal and would be soon permitted to get out and so I shall get out and dwell in earth and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two [places] are prohibited [areas] for me. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it whenever I try to enter one of them) [\[89\]](#).

As we said, and according to the hadiths we have mentioned, two basic opinions regarding the Dajjal have arisen among historians and authors in the past, while one of them asserts that Ibn Sa'ed is the Dajjal, and thus agrees with the opinion of the majority of the companions, the

other opinion believes that the Dajjal is existing on an island, bounded in chains, waiting for his rising time as previously mentioned in the hadith of Al-Jassasa. Other opinions have also arisen, such as those that think he is a devil, or that he is a Samaritan, or that he is not a person himself and other opinions that have arisen in our contemporary times in an attempt to get out of this apparent contradiction in previous opinions and evidence.

Some of those who believe that the Dajjal is Ibn Sa'ed try to justify the failure of the honorable Prophet to confirm that, saying that he avoided telling the companions that he was the Dajjal so that they would not try to kill him, thus getting him to kill them or cause them harm, but he could have told them and warned them from him, or at least expelled him from The Madinah. Then, how did he live in Madinah and go to Mecca if he was the Dajjal, as he himself argued in his dialogue with Abu Saeed Al-Khudri? If we assume that he is, then how did none of the Companions see the word "In~~fi~~del" in between his eyes as mentioned in the hadith? All this refutes the idea that Ibn Sa'ed is the Dajjal altogether. As for the opinion that Ibn Sa'ed is a dajjal, but he is not the known Dajjal, this is a worthless statement, and it can be said about any person known for deception and cheat even without a legal text, and not necessarily a one-eyed person.

On the other hand, despite all those from the Companions community who asserted that Ibn Sa'ed is the Dajjal, we did not find any of the Companions, nor in a single narration objecting and protesting this opinion with the story mentioned in the hadith of Al-Jassasa from near or far. We have not heard anyone mention anything about this strange story in the Companions community when the Dajjal was mentioned at all except in this unique hadith, which is very interesting, especially since the Companions community witnessed a controversy after the death of the honorable Prophet about Ibn Sa'ed. We even don't find that

Ibn Sa'ed used the story to protest against being considered the Dajjal, despite his strong dissatisfaction with being described by many as the Dajjal!

All this indicates, beyond any room for doubt, that the hadith of Al-Jassasa was not originally known to the entire generation of the Companions, and was not circulated at all, so how could the hadith be said in a sermon before an audience of the Companions and then none of them heard of!

As for modern opinions, including what is believed that the Samaritan is the Dajjal, which is based on the saying of the Prophet Moses to him (**thou hast a promise [time] that will not fail**) [\[90\]](#). It may seem probable, but there is insufficient evidence to infer this opinion other than this verse, which does not provide a true indication of linking the Samaritan with the Dajjal. And there are other opinions in its orbit that are debated about the dajjal being a human or a devil, or even Satan himself, according to some. As for the one who asserts that he is a human being, he is either based on the hadiths of Ibn Sa'ed, or is based on the following hadith: (**The father of the Dajjal and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep. Then the Messenger of Allah (PBUH) described his parents for us: His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts**) [\[91\]](#), which is a weak-chained hadith and cannot be based on. Regardless of the inference, how can a person melt like salt or bullet melts once he sees Christ, the son of Mary! As for those who say that he is the devil or that he is Satan, this interpretation may seem possible at first, and although it may correspond to the fact that Satan is the greatest Dajjal and the greatest advocate of disbelief in Almighty Allah, and although this opinion theoretically corresponds to the idea that the Dajjal is the greatest

sedition since the creation of Adam, but if Dajjal is the devil himself, then how can the companions not know that, while a group of them thinks that the Dajjal is Ibn Sa'ed? And why did the honorable Prophet not denounce that by clarifying that Ibn Sa'ed is a devil and not a human, aside from being Satan himself, despite the Prophet's prior knowledge of the disagreement that will progress about the Dajjal? All of these are unanswered questions unless all these opinions are just unestablished theories, whose authors seek to reach a logical explanation in the midst of a contradiction in the apparent meanings in texts mentioning the Dajjal.

### C - Freemasonry:

In order to know more about the link between the Dajjal's identity and the Freemasonry, we have to mention, even briefly, some of what is known about Masonic movements, and meanings of their symbols.

Freemasonry is a secret movement with differing opinions about the date of its inception according to most accurate statements, it arose after the year 1307 AD, after King Philip exiled the Jews from France and then fought the Knights Templar movement. As a result, it was formed in the form of a secret organization that began with the aim of governing France and turning the tables on its monarchy system so that they could reach the rule of France later. But their greed did not stop at the borders of France, but extended to a desire to govern Europe, and with time to a desire to dominate the world. This movement is engaged in secret social activities and practices satanic rituals and worship, and it relentlessly strives to control the economy, the media, and to spread discrimination as well as conflict in societies. This group was known as Freemasons (i.e., the Free Builders) for the symbolism of their origins that go back to the Knights Templars and their aspirations in building the Temple of Solomon, so that Satan rules the whole earth in

defiance of the Divine Essence. The Freemasons are also known as “The Illuminati”, as they consider the devil to be the light of knowledge and wisdom, and they take from him this knowledge and wisdom. They have a strange symbol for them, which is the all-seeing eye, or what is known in many ancient civilizations as the Third Eye, or the fifth Chakra, in reference to the pineal gland (a gland located in the brain, it has the size of a grape and floats in water in the center of the brain), this is due to its symbolism associated with wisdom and foresight, and since many previous civilizations consideres it as a link between mankind and the spiritual world. Scientifically speaking, it is the gland responsible for regulating human sleep, or what is known as the biological clock. The third eye term is not a new symbolism, and the Freemason did not start using it , but they revived its use as they consider this eye a symbol of them and their secret movements until it became almost known only to them.

Here below is the official logo of the Masonic lodges:



Isn't interesting that the eye in the logo is the left eye, and this intense aura that radiates from it in all their symbols is similar to the description in the narrations as (And its left eye is as if it were a brilliant star). As for the

logo of the square ruler and compass, it is a logo that has a symbolism similar to the issue of the eye, where the compass is a tool for drawing the circle and the square ruler is a tool for drawing the square, and the mason considers that this square symbolizes the material world, and the circle symbolizes the spiritual world according to the beliefs of "Kabbalah" magic.

#### D - Comparisons:

If we want to compare what most Muslims believe today regarding the Dajjal and summarize what we have concluded so far, we will find a wide difference between reality, and the common belief that the Dajjal is a man of enormous size and powers, who will rise at the end-times and will have the ability to make rain fall from the sky and the land yield its produce. He has heaven and hell, his hell is heaven, and his heaven is hell; people will be fascinated by him to the extent that the believers will flee from him in order to avoid his sedition despite the fact that he is one-eyed and has the word "Infidel" written between his eyes so that the believers can read. I cannot be convinced how a believer who reads the word "Infidel" between the Dajjal's eyes would be fascinated by him when he is aware and has read the hadiths about the Dajjal. Moreover, how could a sane person see a damaged-eyed person claiming to be God without realizing that this is a charlatan (dajjal), no matter how great his miracles and paranormal acts are? In addition, how can Allah Almighty harness all these capabilities to him and grant him all these supernatural powers to fascinate people with them? The authors of this opinion say that the Dajjal bewitches them so they follow him against their will and that he will control people's minds and lead them to disbelief. But if this is true, then people will not choose disbelief, rather, their minds will be absent, and there is no



blame on them in such a case, unless they were the ones who voluntarily chose to follow.

As for the truth of the Dajjal, I believe that the difficulty that scholars have found in understanding the truth about the Dajjal is due to three basic reasons: First, the lack of independent opinions looking to the Dajjal's qualities as symbolic, not literal. Second, the impossibility of understanding the truth about the identity of the Dajjal for the people of previous eras, no matter how the texts and narrations would describe. Third, not paying attention to what was mentioned about the Dajjal in the Bible and Torah despite what the honorable Prophet's saying: (There was no prophet who did not warn his Ummah against the Dajjal, a warning that no prophet has did), as this narration indirectly says that the complete knowledge of the Dajjal requires knowing what previous prophets mentioned about him in order for us to form an integrated image of his identity, a matter that was not addressed by independent opinions at all.

As for our research in Islamic texts, we have concluded that it is not true that the Dajjal is a man of enormous size, nor is it true that he is tied with chains, nor that he is basically a young man, nor that he is Ibn Sa'd, nor that he is a human being or that he is a devil. Moreover, there is no sufficient evidence nor approach indicating that he is Satan or the Samaritan. Regarding the word "Infidel" shown between his eyes, which believers can read even if they are illiterate, how can a pretender claim that it is an actual writing? As for the apparent contradiction in the description of the eye, we notice that the narrations that describe his eye as being like a floating grape, also describe it with one-eyed. As for the eye described as a brilliant star, the narrations do not describe it with the one-eyed, but rather mention that it is just his left eye, because the eye that looks like a grape does not see, so it is a symbolic eye, not an eye in the conventional sense of the word "eye".

In addition to these Islamic texts, we will find in our research of the evangelical and biblical texts what will lead us to understand that the Dajjal is a global system that rules the world through technical development and the financial system that it establishes. Hence, we understand why we find the symbol of the eye and the pyramid on the dollar bill, and why on the one-dollar bill specifically and not on the hundred-dollars bill for example, although it is more valuable than the one-dollar bill, this serves the symbolism of the dollar as the ruling currency of monetary system and the world. Someone might say that the design of the dollar is just a graphic design done by some designers and does not necessarily mean that there are dimensions and symbols with such intangible depth of Masonic thought. But we wouldn't say that if we knew that the designer of the US dollar note was Nicholas Roerich [\[92\]](#).

In conclusion, if we then want to draw parallels between the Dajjal in Islamic texts and the Masonic intellectual and economic system, we find that the basic symbol of this system is the eye, which is the main characteristic of the Dajjal, and that the main meaning of this symbolism comes from the "floating grape" in the human brain, and that the official logo of the Masonic lodges is the glowing eye that appears "like a brilliant star" and that on the basic currency (the dollar) of the global financial system developed by them, we find an eye "like a green bottle." This global system, with all its power, will vanish and collapse as soon as Christ returns, and since Zionism is affiliated with Freemasonry, it is natural that Freemasonry, as result, is "followed by the Jews of Asbahan", as we understood from the paragraph "Gog and Magog" that majority of today's Jews are of Ashkenazi origins. Also, Freemasonry and its control over the global system is already considered "the greatest sedition since the beginning of creation". It will become clear to us, with the facts and evidence, to what extent it really is, at what stage of this sedition we are, and

what exactly is the importance of the financial system role in this global system, when we reach the paragraph of the Beast in the New Testament Prophecies chapter.

### Note:

Nicholas Roerich is an international painter, philosopher, theologian, and archaeologist. He roamed the world and got acquainted with most of the various religions and beliefs, and had deepened his understanding of them with his own malicious purpose. He was also married to the philosopher, writer, and religious scholar Helena Blavatsky, the founder of the Theosophical Religion, one of the most dangerous modern beliefs that clearly carry in the folds of their philosophy a pagan satanic thought and have powerful and influential international alliances. This religion also reveres a figure it calls it “Maitreya”, a Buddhist name for the Fifth Buddha, or the Buddha of the end-time. However, in theosophy, “Maitreya” is one awaited savior in all heavenly and pagan religions alike, as they consider him the Islamic Mahdi, the Christian Christ, the Jewish Christ who has not yet appeared, the Hindu Krishna, and the Buddhist Maitreya, in an attempt to establish new religious principles with a unified symbolism, suitable in their view for all followers of the major world religions, in an attempt to establish a new world religion. Yet, Theosophy was not popular at all and did not find many followers, and despite this, its followers remain among the most powerful people in the world.

<sup>77</sup> Musnad of Imam Ahmad, Hadith No. 4879, Sahih Al-Bukhari, Hadith No. 7128.

<sup>78</sup> Musnad of Imam Ahmad, Hadith No. 13081, Ithf Al-Mahara by Ibn Hajar Al-Asqalani, Hadith No. 994.

<sup>79</sup> Musnad of Imam Ahmad, Hadith No. 11752, Al-Mataleb of Ibn Hajar and Jami` Al-Suyuti, Hadith No. 9261.

<sup>80</sup> Musnad of Imam Ahmad, Hadith No. 21145, Jami` Al-Suyuti, Hadith No. 747, Musnad Al-Shashani, No. 1452.

<sup>81</sup> Musnad of Imam Ahmad, Hadith No. 13385, and Sunan Abi Dawood, Hadith No. 4316.

<sup>82</sup> Sahih Muslim, Hadith No. 2897.

<sup>83</sup> Sahih Muslim, Hadith No. 2946, Musnad of Imam Ahmad, Hadith No. 16265.

<sup>84</sup> Sahih Muslim, Hadith No. 2944, Sahih Ibn Hibban, Hadith No. 6798.

<sup>85</sup> Majmaa' Al-Zawaid by Al-Haythami, C 7, P 341, and Tazhkira by Al-Qurtubi, P 278, and others.

<sup>86</sup> Ithaf Al-Khayarah by Al-Busiri, V 8, P 137 according to dorar.net

<sup>87</sup> Sahih Muslim, Hadith No. 2927.

<sup>88</sup> Al-Mu'jam Al-Kabir of Al-Tabarani, Hadith No. 2908, Al-Fitan by Ibn Hammad, Hadith No. 1544, and others.

<sup>89</sup> Sahih Muslim, Hadith No. 2942, Jami' Al-Suyuti, Hadith No. 43509, and others.

<sup>90</sup> Surat Taha, Verse: 79.

<sup>91</sup> Al-Jami' Al-Saghir of Al-Suyuti, Hadith No. 14580, Sunan Al-Tirmidhi, Hadith No. 2248.

<sup>92</sup> A full explanation of it follows in the following note.

## **Al-Mahdi the Awaited**

Mahdi of the End-time, the Awaited Mahdi, The Qa'im of the family of Mohammad, the Imam of Time, the Caliph of Allah, all of them are titles for one character, the character of Al-Mahdi heralded in the noble hadiths that confirm that the injustice, oppression and evil afflicting the earth at the end-time will not continue, and the hand of divine justice will intervene to remove these evils and replace them with good, truth, safety, and absolute justice. We have previously mentioned Al-Mahdi several times, but we have not explained about him in detail. Despite the fact that Al-Mahdi is known to all Muslims, and there is no need for detailed explanation, but we should elaborate on his blessed remembrance, as he is the central and most awaited prophecy among Muslims, and with his appearance the signs of hope appear, the faces of believers cheer up and their hearts will be pleased with the unlocking of the doors of the awaited divine relief to the vulnerable and the oppressed on the earth, to the authors of the word of truth and all the weak, the needy and the oppressed on the earth, especially the people of the Holy Land, the people of the occupied Palestine, who for more than seventy years have been expelled from their lands, their homeland is occupied, their sanctities are defiled, and their people are besieged and are daily threatened with their lives, strength, dignity, freedom, safety of their sanctities and safety in their homes. Also, all the oppressed people on earth are promised this sincere divine promise of their victory over the arrogant tyrants, and the victory of Allah Almighty for every oppressed even after a while, especially since we are living in a time when the devilish forces rule the world, impose their control on all aspects of life, and move them in a direction hostile to all the features of the heavenly faith, and even to all aspects of decent human meanings, in terms of justice, goodness and morals.

## A - His identity:

The Mahdi is the righteous person and the reformer who fills the earth with justice and fairness just as it was filled before with oppression and persecution. He is the namesake of the Messenger of Allah Muhammed and is also the son of his pure family. Like all the great figures associated with the end-time events, scholars have disagreed about the Mahdi mainly in two issues related to his personality: his name and his descent, but this does not contradict neither with his great stature among Muslims, nor with the noble human role he plays at his blessed appearance, which is the point of consensus of Islamic views.

I will focus on his identity and his appearance based on the narrations agreed upon by Islamic sources, so that I avoid delving into the complexities of the controversy over his birth, in order to preserve the ease of the book, the simplicity of its style and the inclusiveness of its rhetoric, which I hate to be factional, in addition to the fact that this point is outside the scope of our research in the end-times events.

Regarding the disagreement about his name, is it “Mohammad Ibn Abdullah” or “Mohammad” without specifying the name of the father, according to the different wordings of the narrations. We notice three narrations: (whose name is the same as mine, and his father’s name is the same as my father’s), which their chains of transmission end with Assim on the authority of Zarr Ibn Hobeish, while it is narrated on their authority in several ways with the wordings: (His name is similar to mine and his ethics are similar to mine), as according to Ibn Hibban. Some narrations only say: (his name is similar to mine) <sup>[93]</sup>, such as the narrations of Imam Ahmad ibn Hanbal and Imam Al-Tabarani, which are the strongest in terms of the chain of transmission. This refers to one of two matters, the addition

was either deleted or added by narrators, and it is more likely to have been added, since the chain of narrations of Imam Ahmad and Imam Al-Tabarani is the preferable, and the presence of dozens of narrations from other chains of transmission without this addition as well. Moreover, there are also historical evidences which we will refer to in this paragraph, that show us who had an interest in placing this addition. However, regardless of the different wordings, the narration refers to a man from Ahlul-Bayt (the lineage of the Prophet) who shall reign before the Last Hour: (If only one day of this world remained. Allah would lengthen that before the Arabs are ruled by a man of my family whose name will be the same as mine) <sup>[94]</sup>, (A man is coming from the people of my family whose name agrees with my name) <sup>[95]</sup>.

As for the disagreement about his lineage, while the majority of Muslims differ about him being either a descendant of Imam Al-Hasan Ibn Ali or a descendant of Imam Hussein Ibn Ali, we find some narrations that attribute him to Al-Abbas, uncle of the Prophet! The narration mentioned: (Al-Mahdi is from my uncle Abbas's descendants) <sup>[96]</sup>, and in another narration: (O Uncle of the Prophet, Allah began the Islam by me and will conclude it by a man from your progeny) <sup>[97]</sup>, These are weak narrations that do not have any importance. The existence of such narrations is due to an issue important to know; it is the large number of claimants of Mahdism, especially during the Abbasid era in particular, and we will list the most important claimants of Mahdism. On the other hand, some other narrations only attribute his lineage to Bani Abd Al-Muttalib or Bani Hashem: (We, the children of Abd-ul-Muttalib, are the chiefs of people of Paradise, that is, me, Hamzah, Ali, Jaafar, Hassan, Hussein and Al-Mahdi) <sup>[98]</sup>. Some other narrations attribute him to the children of Lady Fatima Al-Zahraa: (Al-Mahdi will be the right and he will be from the Children of Fatimah) <sup>[99]</sup>, (Al-Mahdi will be from my family and he will be from the children of Fatimah) <sup>[100]</sup>. As for the

claim that he is one of the children of Imam Al-Hassan, Abu Ishaq is singled out with a disconnected-chain narration on the authority of Imam Ali Ibn Abi Taleb, that says: (This son of mine is a sayyed [chief] as named by the Prophet (PBUH), and from his loins will come forth a man who will be called by the name of your Prophet (PBUH) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice) [[101](#)].

As for being a descendant of Imam Al-Hussein, (PBUH), Hudhaifa Ibn Al-Yaman, may God be pleased with him, says: (If only one day is left from the world, God will make it so long until a man from my descendent arises whose name is the same as mine. Then, Salman may God be pleased with him rose and said: O messenger of Allah! Which one of your children? Prophet said: From the descendent of this child of mine, while he was hitting on Hussein's shoulder) [[102](#)].

Here I must add a striking note. The first hadith praises Imam Al-Hasan, and then mentions that Al-Mahdi will emerge from his lineage. As for the second hadith, Salman Al-Farissi asked the Honorable Prophet to specify to him from whom of his lineage will Al-Mahdi descend, so the Prophet pointed to Imam Hussein. However, some may be surprised if I say that there is no contradiction between the two hadiths at all. This is because the offspring of Imam Hussein was confined to his son, Ali Zain Al-Abidin, who was married to his uncle's daughter, Fatima Bint Al-Hassan. Thus, all of Al-Hussein's offspring will also be Al-Hasan's offspring, but the reverse is not true. So, in all cases, Al-Mahdi is a grandson of Imam Al-Hasan. What assures me that he is also a grandson of Imam Al-Hussein, in addition to the aforementioned hadith, is that Allah Almighty would not make Al-Mahdi of Al-Mohammad (Family of the Prophet) a grandson of all the honorable family members of: Mohammad, Ali, Fatimah, and Al-Hassan, and then not be also a grandson of Al-Hussein. Allah is more generous than that with Al-Hussein.



## B - Signs of His Appearance:

The hadiths about the signs of the appearance of the Imam of the time are more than we can confine in few pages, it can take whole books and volumes dedicated for it, as many writers and researchers in this field did. However, due to the large number of narrations that talk about the time period in which the Imam appears, compared to the narrations of the signs and events that precede the appearance, I will mention here the signs and events that immediately precede his appearance.

It was narrated to the Messenger of Allah (PBUH) in the noble hadith previously mentioned and explained: (Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner. Then he [the Prophet] mentioned something that I do not remember [the narrator said], then he said: When you see them, then pledge your allegiance to them even if you have to crawl over snow [to reach them], for that is the caliph of Allah, Al-Mahdi) [\[103\]](#), and in a narration: (We are members of a Household for whom Allah has chosen the Hereafter over this world for. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something rightful but will not be given it, two or three times. Then they will be fought and will emerge victorious, then they will be offered what they wanted, but they will not accept it and until they give leadership to a man from my family, then he will fill it [earth] with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow, this is the Mahdi) [\[104\]](#), and perhaps this event is the same mentioned by Imam Mohammad Al-Baqir in the previously mentioned hadith: (Al-

Qa'im will not appear unless his appearance is preceded by great terror, earthquakes, seditions, calamities, spread of plague, killing among the Arabs, great disagreements among people, separation in religion and bad conditions until one wishes to die day and night because of what madness he sees among people and their trying to eat each other) [105]. The increase of wars in the Arab countries and their increasing intensity are among the signs that we must be on the verge of, and they will reach the point where a person wishes to die daily, even every morning and evening, due to the fierceness of these wars and the bitterness of their days. May God help us.

Among the hadiths that mention the direct signs of the appearance of Imam Al-Mahdi as well, is what was reported by Imam Jaafar Al-Sadiq in his saying: (Five signs before the coming of the Riser [Al-Qa'im]: the appearance of Al-Yamani; the appearance of Al-Sufyani; the celestial call out; the subsidence in the plain land and the murder of the Pure Soul) [106]. Note that we have already mentioned Al-Yamani and Al-Sufyani, as well as the celestial call. However, follows regarding the mentioned Collapse in the plain land and the killing of the pure soul:

It is reported by Oum Al-Moomenin Aisha may God be pleased with her, she said: (Allah's Messenger had said: a seeker of refuge would seek refuge in the Sacred House and an army would be sent after him, and when it would enter a plain ground, it would be made collapse and sink along with them. I said: O messenger of Allah, what about who would be made to accompany this army unwillingly? He said: He would be made to sink along with them but would be raised on the Day of Resurrection on the basis of his intention) [107]. It is also narrated by of Oum Al-Moomenin, Umm Salamah, May God be pleased with her: (While the Messenger of Allah, peace be upon him, was lying in my house, he suddenly sat and started to retrieve [say La Hawla Wala Quwwata Illa Billah], I said: What happened dear Prophet?

why did you retrieve like that? He said: an army of my Ummah comes from Al-Sham, goes to the holy house seeking a man whom God protects from them, as soon as they arrive to the plain land by Dhul-Halifa, the earth will collapse with them, and their resources are various. I said: How can they all be collapsed when their resources are various? He said: Some of them are forced, some are forced, some are forced) [\[108\]](#). It seems from the context of the hadith: (and their resources are various) that it means, their hereafter gathering is different, and perhaps it is a distorted word from “their fates are various” (it became Masader instead of Masa’er) and God only knows. It was also reported by Abu Hurairah: (I swear by God, the earth will collapse along with people – or, the last hour will not come until the earth collapses along with people - in uniform as they are in a plain land) [\[109\]](#), it is a hadith with a very distinctive wording revealing that it is an official military!

Regarding the killing of the Pure Soul, Ibn Jubayr narrates: (Al-Mahdī will not appear until the murder of the Pure Soul. When the Pure Soul is murdered, those in the heavens and the earth will be angry with the murderers. Later, the people will come to Al-Mahdī and bring him (with great pomp and show) as the bride is carried to her groom on wedding night. He will fill the earth with equity and justice. Earth will grow its crops as the skies pour down plenty of rain. During his rule my Ummah will be blessed with so many favours that it has never been blessed before) [\[110\]](#).

### C - Events of his Appearance:

As we knew, the Grandson of the Prophet (PBUH) leaves towards Mecca and so does the army that will be swallowed by the Earth, after the murder of his messenger to the people of Mecca between the corner (Black Stone) and the Maqam, so when the Imam will arrive to Mecca, the people

pledging allegiance to him will gather from all over the world, then the Imam makes a speech to introduce himself, as reported by the Imam Mohamad Al-Baqer: (Al-Mahdi appears in Mecca at evening with the banner of the Prophet (PBUH), his shirt and his sword; as a sign, light and a statement, and if he prays Isha'a, he calls for his loudest voice: "I remind you of Allah, O people, and your standing before him [day of judgment], for he has taken the proof, and sent the prophets, and sent you the book, and ordered you not to associate anything with him, and maintain his obedience and his Prophet's obedience, to revive what the Qur'an has revived, to mortify what the Qur'an has mortified, to be assistants of guidance, and to be supports of piety, for the world has approached to its demise, and I invite you to God and his prophet, to follow his book, to mortify the falsehood and to revive his mores", then he will appear among three hundred and thirteen men, similar to the people of Badr, without previous appointment, like the pumpkins of autumn) [\[111\]](#).

About the supporters of Al-Mahdi, a variety of hadiths was reported about the presence of supporters who offered pledge allegiance to him from Iraq, Al-Sham and Yemen: (It will turn out that you will become several armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, O Messenger of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his chosen servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your springs, for Allah has on my account taken special charge of Al-Sham and its people) [\[112\]](#). It was also reported by Hudhaifa Ibn Al-Yaman: (When the people see that, the Substitutes of Al-Sham and the Leagues of Iraq will come to him and pledge allegiance to him between the corner and the Maqam) [\[113\]](#), As mentioned above, in addition to these recruits, there is his army lead by Al-Khurasani, which is the main army, as Ibn Al-Abbas says: (If the black flags appear, rejoice all the good

of Persians, as our state is with them) <sup>[114]</sup>, There are those who travel to him at the time of his appearance to pledge allegiance, from among the dispersed allegiances from all over the world in general, as Imam Al-Sadiq says about them: (Some of them walks in the clouds) <sup>[115]</sup>.

According to the hadith of Ibn Masoud and others' hadiths, there is a secret Pledge (Bay'ah) before the Pledge at Mecca: (It is certain that in the end-time, an individual called Al-Mahdi will come from the furthest part of the western land [of Arabia]. Victory will walk for forty miles before him. His banners are white and yellow, featuring writings, containing the greatest name of Allah, which no banner of his would ever be defeated. These banners emerge from the coast of the sea in a place called Masinah from west. He holds these banners with people that Allah promised to triumph over their enemies, those are Allah's Party [league of God], (it is the Party of Allah that must certainly triumph) <sup>[116-A]</sup>. People comes from everywhere to pledge allegiance to him that day in Mecca while he is between the Corner and the Maqam. He reluctantly accepts such second pledge of allegiance after the first allegiance people pledged to him in the west) <sup>[116]</sup>.

As for his war, as mentioned earlier, Al-Khurasani's banners will fight under the leadership of Imam Al-Mahdi, and as it appears from the context of the aforementioned events that Al-Sufyani will form an alliance with some Arabs, (A man from the descendents of Abu Sufyani will emerge from a stiff valley in Damascus with supporters and Arab tribes unite under him) <sup>[117]</sup>, The army of Al-Khorasani fights and defeats them, (Then the black banners will come from the east, and they will kill you in an unprecedented manner, then comes the caliph of Allah, Al-Mahdi), Then Al-Mahdi appears as the narration states, then descends in his parade in Kufa, and this is the saying of Imam Mohammad Al-Baqir: (He will descend in seven domes of light that no one knows which of is he in when he descends in the back of Kufa) <sup>[118]</sup>

[118], Then he fights Al-Sufyani who tries to flee to the Zionists, (So he will come to Al-Sham, and Al-Sufyani will be slaughtered under the tree that grows by the lake of Tabirates) [\[119\]](#)[119], then the Imam and the Army continue until the liberation of Jerusalem, (until they [the banners of Al-Mahdi] are planted in Jerusalem).

#### D - The Meeting of the Two Lights:

The hadiths by the Messenger of Allah (PBUH) about the meeting between Al-Mahdi and the Messiah, (PBUT), describe the first meeting of the two extended lights of the Abrahamic prophecy-line through the prophets of the sons of Israel, ending by the word of God, the Messiah son of Mary from one side, and through the honorable prophet of God, and the prophethood's pure family, ending with his grandson, Caliph of Allah Al-Mahdi, peace be upon them all from the other side.

According to the hadith narrated to the Messenger of Allah (PBUH): (There will always be a group from my community, triumphant in fighting for what is rightful until the Day of Resurrection. Then Isa son of Mary (PBUH) will descend and he will be asked by their commander to lead the prayer, but he will reply, No, your commander has to be your own as an Honor of Allah for this Ummah [nation]) [\[120\]](#) [120], and in another hadith: (What will be your state when the son of Mary descends to you while there is an Imam amongst you?) [\[121\]](#)[121], and in another hadith: (Al-Mahdi turns around to see Isa son Mary (PBUH) with water dripping from his hair. Al-Mahdi says: Come, lead us in the prayer. So, Isa will say to him: The prayer was established only for you [to lead]) [\[122\]](#)[122].

#### E - The Good in his Time:

What good do we hope for more than a time when the Messiah and Imam Al-Mahdi, peace be upon them, meet! Rather, the doors of goodness in their time will be opened on earth with the consent of Allah the Most Gracious, so that the state of earth is reformed, goods are divided with justice, all people are satisfied so that there is no need or poverty left, and the earth shines with the light of its Lord, its plants grow and its rain falls, people's hearts harmonize, the earth is filled with fairness and justice, and God, with His blessing, removes injustice and unfairness, so that no trace of injustice is seen.

It is narrated that Imam Ali Ibn Abi Taleb, may God honor his face, had said to the Prophet, peace be upon him: (O Messenger of Allah, will the Mahdi be from us, the [family of Mohammad], or will he be from other than us? He replied: No, he shall be from us. Allah shall bring the religion to completion through his hands just as he expanded it through us. By us they [people] shall be released from dissension just as they were released from polytheism. By us Allah will unite their hearts after a great dissension just as He united their hearts after the dissension of polytheism) [\[123\]](#)[123], On his authority also [Ali (PBUH)]: (at his time [anticipating his appearance], everyone would be mentioning him, and his love will be fed into them that they would talk of nothing else but him) [\[124\]](#)[124]. Be witness, O Allah, that we love him.

Also, narrated to the messenger of Allah (PBUH) says: (Al-Mahdī will raise during the last days of my Ummah. Allah will pour down relieving rain during his time and the earth will grow its goods, and he will distribute wealth equally among the people, and there will be plenty of cattle and the Ummah will be held in great esteem) [\[125\]](#)[125], and in another Hadith: (My Ummah will be so prosperous in his period that it would not have experienced such prosperity before it. The earth will grow every form of crop and hold back nothing, and wealth will be stackable a man would say:



O Mahdi! Give me. And he will say: Take [as much you need]) [\[126\]](#)[126], and in another Hadith: (I am giving you the good news of the coming of Al-Mahdi who will be sent at a time when my Ummah will fall prey to disputes and chaos. He will fill the earth with justice and fairness just as it was filled [before him] with oppression and persecution. Those in the earth and heavens will be pleased with him. He will distribute wealth correctly. Someone asked [the prophet], what is the meaning of correctly? He said: in equity between people, and Allah will fill the hearts of the Ummah of Mohammad with generosity, and his justice [Al-Mahdi's] will fit them all. He will ask an announcer to announce that if anyone requires anything [come forth] no one from among people comes forth except for one person. He asks Al-Mahdi to order the treasurer to give some goods. The treasurer says to him: take all you can. Once he takes, he feels ashamed and will say to himself, am I the greediest person in the Ummah of Mohammad? What was enough for them, wasn't it enough for me? He will then want to return the goods, but he will [Al-Mahdi] not accept it back, telling him: once we have given something we do not take it back) [\[127\]](#)[127], and in another Hadith: (There will be a caliph in the end of my Ummah who will generously distribute wealth without [even] keeping account of) [\[128\]](#)[128].

Also, it is mentioned by the Prophet's family that Imam Mohammad Al-Baqir narrated: (Al-Mahdi and his companions will rule the entire Easts and Wests of earth. Allah will revive religion with him and with him and his companions Allah will kill heresies and falsehood as the impertinent would have killed the truth till there is no injustice seen) [\[129\]](#)[129], and Imam Jaafar Al-Sadiq narrated explaining the following verse: ((Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance [of power], as He granted it to those before them; that He will establish in authority their religion - the one which He had satisfied with for them; and



that He will change [their situation], after their fear, to security 'They will worship Me [alone] and not associate aught with Me), he said: This verse has been revealed about Al-Qa'im and his companions) [\[130\]](#)[130].

#### F - The Obligation of Supporting Him:

While talking about the signs of the appearance, the following phrase featured in the Hadith on Al-Khurasani's banners, (If you see the Black Banners coming from Khurasan, join that army, even if you have to crawl over snow, for the Caliph of God Al-Mahdi is amidst them) [\[131\]](#) [131], Although the obligation to support him is a self-evident matter, the Honorable Prophet used a phrase in which there is a high degree of emphasis on this obligation, so that no believer can find an excuse after that to postpone the support of Al-Mahdi or to be so lazy to respond to him. Perhaps this emphasis came from the Prophet's knowledge that the nation's response to Al-Mahdi will not be at the level that reflects the axiom of this obligation.

#### G - Most Notable Claimants:

Throughout Islamic history, many claimed to be Al-Mahdi. Some of them did this based on a personal or singular act, while others were making this claim within the framework of a political movement, whether he claimed this for himself, or his followers were claiming that. The most important of these figures throughout history were those who played a major political role and had an influence on the events and the course of their era, especially in the first Islamic era, which contributed to placing hadiths here, and modifying hadiths there regarding Al-Mahdi and the events relating the signs of his appearance.

## Mohammad Ibn Mansur Al-Abbasi

He is the son of Abu Jaafar Al-Mansur, and his supporters tried to claim that he was Al-Mahdi, for the purpose of confronting the movement of Mohammad Ibn Abdullah Ibn Al-Hasan Al-Muthanna, which was a threat to his authority. So, they tried to fabricate a false claim stating that the lineage of Imam Al-Mahdi is Abbasid, and they made up hadiths that fit their claims, as aforementioned: (Al-Mahdi is from my uncle Abbas's descendants), and the spread: (O Abbas, he said: Obeying to you, O Messenger of Allah. He said: O Uncle of the Prophet, Allah began the Islam by me and will conclude it by a man from your progeny, he who will lead Isa [in prayer]). However, they quickly retreated due to the disapproval they had met, and claimed that Ibn Al-Mansur was preached by the Prophet, but he was not the promised Mahdi. Thus, they spread the saying: (O Abbas, If the year is one hundred thirty-five, then *it* [the rulership] is for you and your children, among them are Al-Saffah, Al-Mansur and Al-Mahdi) [\[132\]](#)[132].

## Mohammad Al-Nafs Al-Zakiyya

He is Muhammad ibn Abdullah Ibn Al-Hasan Al-Muthanna Ibn Al-Hasan Ibn Ali Ibn Abi Taleb. Although it was not proven that he claimed Mahdism himself, and nothing was known about him other than righteousness and asceticism, but his supporters claimed that he is Al-Mahdi, so he was one of the most prominent names throughout history in this field. Among their fabrications: (Al-Mahdi's name is Mohammad Ibn Abdulla and he has dysarthria) [\[133\]](#) [133], which exactly applies to Mohammad Al-Nafs Al-Zakiyya, as he is Mohammad Ibn Abdullah, and he has dysarthria, then they tried to claim that he is Al-Nafs Al-Zakiyya [the Pure Soul] mentioned in the narrations as well, and this is what brought him this title.

Ubaidullah Al-Mahdi Al-Fatimi:

We have already mentioned him as he is founder of the Fatimid state. He is one of the most successful claimants of Mahdism in the aim of strengthening his movement, and he succeeded in this to a large extent. His movement proceeded to modify the narrated hadiths regarding the wars of Al-Mahdi and his appearance signs as appropriate for them and for the events of their state as mentioned earlier.

In addition to these, modern history counted, until the end of the twentieth century, at least twelve others. The most important of whom was Mirza Ghulam Ahmad, the founder of the Ahmadiyya faith. As for the last two decades, six claimants of Mahdism were from Egypt, three from Saudi Arabia, and six others from different countries. Some of them were arrested, some were admitted to mental hospitals, some were killed, and some remained hiding, directing their religious calling (da'wah) via the Internet, such as the well-known Nasser Mohammad Al-Yamani, who is considered the most famous contemporary claimant, and here we are only talking about the claimant of Mahdism. Add to that the prophecy-claimants of deity-claimants, and they are much more, not to mention their ilk in the rest of the world. What is funny is that among the contemporary shams, a woman who claims to be the Creature! And thank God for the blessing of reason.

### Note:

There are those who deny the whole Mahdi idea in total. Among them are contemporaries, and some are predecessors, and despite their fewness and oddity of their opinion, I preferred not to neglect discussing their opinion

just because of the fewity its authors, for quantity is not a measure of an opinion's validity to me. In the context of responding to this opinion, we have to clarify that the hadiths of Al-Mahdi are too many despite their different contexts. However, the idea of a savior from the Prophet's family line that appears at the end-time, filling the earth with justice and equity, is an idea that has been repeated in dozens of hadiths without any doubt, and considered Mutawater [non-deniable for the large quantity hadiths of various chains] as viewed by many scholars. This was stated by Imam Al-Shawkani, the scholar Al-Safarini, and Abu Al-Hasan Al-Abri [\[134\]](#)[134], and among the contemporaries, Al-Albani stated that he tends to consider them among the Mutawater matters [\[135\]](#)[135], and so did other contemporaries and predecessors. Here I say, according to the inferential rules adopted by religious scholars, as long as the idea exists with recurrent evidence, the proof of its details does not require the recurrence of the narratives related to its details, otherwise, there would not be much remaining religious ideas with agreed details. In addition, the Holy Qur'an contains verses that indicate that God Almighty manifests his religion, completes the guiding light of Allah Almighty, and appoints the believers as caliphs (ruler) of the whole earth. This is basically the essence of the idea of Allah's Caliph, Al-Mahdi. (It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest) [\[136\]](#)[136], (Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance [of power], as He granted it to those before them; that He will establish in authority their religion - the one which He had satisfied with for them; and that He will change [their situation], after their fear, to security 'They will worship Me [alone] and not associate aught with Me) [\[137\]](#)[137], add to this the rational proofs of the necessity of establishing God's existence argument over human beings, by applying his saying: (If

people were to keep firmly to the Right Way, We would have vouchsafed them abundant rain) [\[138\]](#)[138].

On the other hand, some who are fishing in the troubled waters of sectarianism belief in the existence of two Mahdis, in order to portray the difference about Al-Mahdi as expressing a difference in the personality itself. We even hear very absurd terms, such as “Mahdi of the so-and-so category” or “Mahdi of so-and-so faction”. But the dispute over details of the characters and events of the end-time are many. However, we do not find anyone who says “the Dajjal of so-and-so category” or “the Sufyani of the so-and-so faction,” for example, and here I recall the Islamic researcher Sheikh Hassan Farhan Al-Maliki, may God relieve his anguish when he said: (I personally went through three stages, the stage of belief in the Sunni Mahdi Mohammad Ibn Abdullah, the stage of denial of the Mahdi, and the stage of belief in the Mahdi as a whole without specifying). I am not about to ask the masses of the ummah, in all its sects, to limit their belief in Al-Mahdi in a general way without any specification, as the great scholar Al-Maliki does. for I realize that everyone has his own ideas, evidences, and beliefs about Al-Mahdi, and this is normal. However, we must be open to accepting the general idea of Al-Mahdi as a basis which upon we build our acceptance of what the future will reveal to us, even if it may be contrary to our desires, and build on that our obedience to the commands of Allah’s Noble Prophet in responding to the call, not only based on the most correct of the narrations, but because in both cases Allah will unite our hearts and help us over our enemies as mentioned in the noble hadith: (Allah will unite their hearts after the animosity of dissension) [\[139\]](#)[139]. We ought not to underestimate the different opinions, whether it is for those who believe that Al-Mahdi is the last of the twelve Imams from amongst the Imams of the Prophet’s family, and that he was born in secret from the eyes of the Abbasid state to protect him, like the case of Musa Ibn Imran, or that his age

was increased until he appears at the end-times, just like Isa the son of Mary. In parallel we also must not underestimate the opinion of those who believe that he is a descendant of Imam Hassan or that his name is Mohammad Ibn Abdullah, and that he is born at the end-time from any Muslim family, just like an ordinary Muslim. Here, what draws me very much in the hadiths of Al-Mahdi and his events is that his banner begins from Khurasan and ends in Jerusalem. This alone is enough to show those with intellect and insight that Al-Mahdi will unite this nation and with his blessing Allah will let Al-Mahdi's banner win over the enemies, contrary to the assumptions of the sectarians who want him in agreement with their categorical discretion, whatever this category was, and this is a divine promise that must be fulfilled, even if Allah takes the last day in the world to fulfill it, as the honorable Prophetic hadith states.

It is also necessary to draw attention to the extent to which the enemies are waiting for the cause of Al-Mahdi's reappearance and are truly terrified of it. For example, in 2012 the Prime Minister of the state of occupation made a statement in which he warned against the Islamic nation's anticipation of what he described as: (A man who restores religion, in whose name holy wars will arise, and time is accelerating and not on our side). Likewise, one of the Arab leaders, without mentioning names, declared that he had issued warnings to the Security Council and the U.S regarding Al-Mahdi's issue. This does not only indicate their certainty of Al-Mahdi as a serious matter and a real danger to them, but rather their certainty that the time of his appearance is approaching, and their fear of his ability, with God's help, to overturn all the scales of power in their hands today.

<sup>93</sup> Musnad Ahmad, No. 3571, 3572, 3573, 4098, 4099, & 4279, Al-Mu'jam Al-Kabir by Al-Tabarani, No. 10214,

10215, 10216, 10217, 10220, 10221, 10222, 10224, 10225, 10226, 10227, 10228, 10229, & 10230 and others.

<sup>94</sup> Musnad Ahmad, No. 3572, Sunan Abi Dawood, No. 4282, Jami' Al-Usul by Ibn Al-Atheer, No. 7833, Al-Mu'jam Al-Kabir by Al-Tabarani, No. 10223.

<sup>95</sup> Musnad Ahmad, Hadith No. 3571, Jami' Al-Suyuti, Hadith No. 16856, Itraf Al-Musnad by Ibn Hajar, Hadith No. 5474, Sahih Ibn Hibban, Hadith No. 6824, Sunan Al-Tirmidhi, Hadith No. 2230, and others.

<sup>96</sup> Al-Ilal by Ibn Al-Jawzi, Hadith No. 1431, Al-Firdaws by Al-Dailami, Hadith No. 6666, Al-Dhahabi mentioned it.

<sup>97</sup> Mizan Al-I'tidal by Al-Dhahabi, V 4, P 56, Al-Ilal by Ibn Al-Jawzi's justifications, Hadith No. 1439.

<sup>98</sup> Al-Mustadrak by Al-Hakem Al-Naisaburi, Hadith No. 4940, Sunan Ibn Majah, Hadith No. 4087, Jami' Al-Suyuti, Hadith No. 24722.

<sup>99</sup> Altarikh Alkabir by Al-Bukhari, V 3, P 346, Alihtijaj by Altuwaijri, P 251, Islam History by Al-Dhahabi, V 17, P 193.

<sup>100</sup> Al-Jami' Al-Saghir by Al-Suyuti, hadith no. 11680.

<sup>101</sup> Sunan Abi Dawood, Hadith No. 10346, Silsilat Al-Ahadith daifa by Al-Albani, V 13, P 1096.

<sup>102</sup> Dalail Al-Bayhaqi, V 6, P 97, Al-Nihaya by Ibn Katheer, V 1, P 390, Al-Muntazim by Ibn Al-Jawzi, V 5, P 25, Mizan Al-I'tidal by Al-Dhahabi, V 2, P 382, Lisan Al-Mizan by Ibn Hajar, V 4, P 403, and others.

<sup>103</sup> Sunan Ibn Majah, Hadith No. 4084, Musnad Ahmad, Hadith No. 22387.

<sup>104</sup> Sunan Ibn Majah, Hadith No. 4082, Al-Musannaf by Ibn Abi Shaybah, Hadith No. 308, Al-Fitan by Ibn Hammad, Hadith No. 895, Al-Mu'jam by Al-Tabarani's, and others.

<sup>105</sup> Bihar Al-Anwar, V 52, Hadith No. 100.

<sup>106</sup> Kamal Al-Din, by Al-Saduq, V 1, P 677, and Bihar Al-Anwar by Al-Majlisi, V 52, P 203.

<sup>107</sup> Sahih Muslim, Hadith No. 2882, Sahih Ibn Hibban, Hadith No. 6756.

<sup>108</sup> Majma' Al-Zawa'id by Al-Haythami, V 7, P 319.

<sup>109</sup> The Sunnahs by Abu Amr Al-Dani, Hadith No. 346.

<sup>110</sup> Al-Musannaf by Ibn Abi Shaybah, Hadith No. 37653, Al-Hawi by Al-Suyuti, V 2, P 78.

[\[111\]](#)<sup>[1]</sup> Al-Malahem w Al-Fitan by Ibn Tawous, V 1, Hadith No. 157, Al-Fitan by Ibn Hammad, Hadith No. 999

Al-Hawi by Al-Suyuti, V 2, P 85.

[\[112\]](#)<sup>[1]</sup> Sunan Abi Dawoud, Hadith No. 2483, Jame' Al-Osoul by Ibn Al-Athir, Hadith No. 6989.

[\[113\]](#)<sup>[1]</sup> Sunan Abi Dawoud, Hadith No. 2486, Jame' Al-Suyuti, Hadith No. 27041.

[\[114\]](#)<sup>[1]</sup> History of Baghdad by Al-Khatib Al-Baghdadi, V 3, P 120, Aqd Al-Durar by Yousef Al-Salami Al-Shafe'I, V 1, P 82.

[\[115\]](#)<sup>[1]</sup> Al-Ghayba by Al-Nu'mani, V 1, P 312.

[\[116\]](#)<sup>[1]</sup> Al-Tadhkirah by Al-Qurtobi, P 1206.

<sup>[116-A]</sup> Surat Al-Mujadalah, Verse 22.

[\[118\]](#)<sup>[117]</sup> Al-Ghaybah by Al-Numani, C 14, Hadith No. 55.

<sup>[118]</sup> Interpretation of Al-Ayashi, V 1, Hadith No. 301.

<sup>[119]</sup> Al-Hawi by Al-Suyuti, V 2, P 99, Fatawa of Ibn Hajar, P 28.

[\[119\]](#)

[\[120\]](#)<sup>[120]</sup> Sahih Muslim, Hadith No. 247.

[\[121\]](#)<sup>[121]</sup> Sahih Al-Bukhari, Hadith No. 3449, and Jami' Al-Suyuti, Hadith No. 8720.

[\[122\]](#)<sup>[122]</sup> Al-Sawa'iq by Ibn Hajar Al-Haythami, according to Al-Tabarani, V 2, P 475.

[\[123\]](#)<sup>[123]</sup> Al-Mu'jam Al-Awsat, by Al-Tabarani, V 1, P 56, Majma Al-Zawa'id, by Al-Haythami, V 7, P 320

[\[124\]](#)<sup>[124]</sup> Al-Fitan by Ibn Hammad, Hadith No. 965, Al-Hawi by Al-Suyuti, V 2, P 82

[\[125\]](#)<sup>[125]</sup> Al-Musannaf by Ibn Abi Shayba, Hadith No. 8673.

[\[126\]](#)<sup>[126]</sup> Sunan Ibn Majah, Hadith No. 4083.

[\[127\]](#)<sup>[127]</sup> Musnad Ahmad Ibn Hanbal, Hadith No. 11326.

[\[128\]](#)<sup>[128]</sup> Sahih Ibn Hibban, Hadith No. 6682.

[\[129\]](#)<sup>[129]</sup> Bihar Al-Anwar by Al-Majlisi, V 24, C 48, Hadith No. 9.

[\[130\]](#)<sup>[130]</sup> Bihar Al-Anwar by Al-Majlisi, V 51, C 58, Hadith No. 50.

[\[131\]](#)<sup>[131]</sup> Musnad Ahmad Ibn Hanbal, Hadith No. 22441, Sunan Ibn Majah, Hadith No. 4084,



Al-Fitan by Ibn Hammad, Hadith No. 896.

[\[132\]](#)<sup>[132]</sup> Jami' Al-Suyuti, V 23, P 290, Al-Ilal by Ibn Al-Jawzi's, Hadith No. 471.

[\[133\]](#)<sup>[133]</sup> Maqatel Al-Talebiyeen by Abu Al-Faraj Al-Isfahani, P 214.

[\[134\]](#)<sup>[134]</sup> Clarification on the Frequency of what was Mentioned on the Awaited Mahdi, Al-Dajjal, and the Messiah by Imam Shawkani, and Lawame' Al-Anwar Al-Bahiya by Al-Safarini, and Manāqib Al-Shafi'i by Al-Aabari.

[\[135\]](#)<sup>[135]</sup> Sahih Al-Jami' by Al-Albani.

[\[136\]](#)<sup>[136]</sup> Surah Al-Saff, Verse: 9.

[\[137\]](#)<sup>[137]</sup> Surah Al-Nur, Verse: 55.

[\[138\]](#)<sup>[138]</sup> Surah Al-Jinn, Verse: 16.

[\[139\]](#)<sup>[139]</sup> Al-Mu'jam Al-Awsat, by Al-Tabarani, V 1, P 56, Majma' Al-Zawa'id by Al-Haythami, V 7, P 320.

## Creature of Earth?

The Holy Qur'an mentions: (And when the Word is fulfilled against them, a beast from the earth would be brought out for them, to speak to them because mankind believed not with certainty in our miracles) [\[140\]](#)<sup>[140]</sup>. Majority of the religious scholars and interpreters tend to interpret this verse as a sign of the Hour; a creature [beast like] that speaks to people at the end-time. The majority of these interpreters link the mentioned creature in this verse with Al-Jassassa mentioned in the Al-Jassassa hadith already mentioned in the Dajjal (Antichrist) topic, while others tend to consider it as a calve of Saleh's camel, and others interpreted it as a snake, which allegedly appeared on the wall of the Ka'abah in the past, while some others, such as Imam Al-Qurtobi, say that it is a human being who will be debating with the unbelievers and heresy people and argues with them at the end-time, based on a hadith which is attributed to Imam Ali bin Abi Talib: (It is a beast that has feather, fluff and unguis, and it has no tail, and it has a beard) [\[141\]](#)<sup>[141]</sup>, Al-Qurtobi commented: (In this saying there is an indication from him that it is a human being, even if he did not state it) [\[142\]](#)<sup>[142]</sup>, The last opinion on this issue is what was stated by Zubair Ibn Al-Awwam as he said: (Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the color of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Musa and the ring of Suleiman. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread

until all his face is black as a result, then when the people trade with one another in the marketplace, they will be saying, `How much is this, O believer?', `How much is this, O disbeliever?' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the creature will say: `O so-and-so, enjoy yourself, for you are among the people of Paradise. This is what Allah says: (And when the Word is fulfilled against them, a beast from the earth would be brought out for them, to speak to them because mankind believed not with certainty in our miracles)) [\[143\]](#)<sup>[143]</sup>.

#### A - Refuting Previous Opinions:

First of all, we have already discussed Al-Jassasa Hadith in the Dajjal (Antichrist) topic, and have shown beyond any doubt that it is a false hadith that cannot be adopted, especially that the majority of the Companions neglected the details mentioned in it during their discussion on the issue of Al-Dajjal (Antichrist) and Ibn Sa'ed, and I am not the first to adopt the opinion of nullity of this Hadith; Many researchers have detailed why they refuted it, whether in terms of text or chain. Besides, many religious scholars who do not see the nullity of this hadith, do not link between Al-Jassassa and the Creature at all. None of the Companions or the following generation interpreted the Creature by Al-Jassassa. This also confirms that none of them has heard this Hadith, despite the allegation that the hadith's content was said in a sermon in front of the public of the Companions! As for the opinion that considers the Creature as a calve of Saleh's camel, there is no Hadith or any evidence of such interpretation, so where did it come from? this is the case with the snake, it is an interpretation that is based on no evidence, nor even a flimsy narration mentioned it, not to mention the lack of evidence on the existence of this snake! As for what is attributed to Zubair Ibn Al-Awwam, Ibn Juraij

has narrated on the authority of Ibn Al-Awwam with a discontinuous chain, and the text of the hadith has an interesting indication that we will return to after recalling the verses in their full context, and properly understanding the true meaning of this holy Qur'anic text.

## B - The Prophet of God Suleiman (PBUH):

God Almighty says in his Holy Qur'an: (Surely this Qur'an explains to the Children of Israel most of the matters concerning which they have disagreements upon {76} and it is a guidance and mercy for the believers {77} Indeed your Lord will decide between them by His judgement. He is All-Mighty, All-Knowing {78} So put your trust in Allah for you are on the manifest truth {79} Surely you cannot make the dead [like] hear you, nor can you make the deaf hear your call if they turn back in flight, {80} nor can you direct the blind to the Right Way, preventing them from falling into error. You can make only those who believe in Our verses hear the call and then submit [to it] {81} And when the Word is fulfilled against them, a beast from the earth would be brought out for them, to speak to them because mankind believed not with certainty in our miracles {82}) <sup>[144]</sup>144.

A wise man understands from these verses the consolation of Allah Almighty for the Prophet (BUH), after some of the disbelievers who deny him. It is understood more from the verse: (Surely this Qur'an explains to the Children of Israel most of the matters concerning which they have disagreements upon) that those deniers are mostly Jews, especially since that Surat Al-Naml narrates the story of the Prophet of God, Suleiman, one of the most important historical figures in the Jewish heritage. However, according to the Jewish heritage, the Prophet of God Suleiman was a king over mankind, jinn and animals, where animals were his servants and soldiers, and the Midrash Jewish Book states that Suleiman used to talk to animals and speak their

language. Inherited Jewish myths say that he acquired this extraordinary power from his magical ring [\[145\]](#)[145]. As for the Muslims, this may coincide with what the nation unanimously believes today, that Suleiman spoke to animals and knew their language. However, I do not agree with this opinion, rather I consider it a religious heritage that is not of the origin of the religion, and I do not see that the Holy Qur'an mentions this at all. If we study the verses correctly, we will find that the Holy Qur'an states that the Prophet of God, Suleiman, only mastered the language of birds, (He said: O ye people! We have been taught the speech of birds {16}) and his soldiers were only humans, jinn and birds: (And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order) [\[146\]](#)[146]. Hence the dialogue of Suleiman and the hoopoe, and his inspection of the birds. As for the ant, it did not speak to Suleiman, but was talking to other ants, and it did not address its words to the Prophet of God Suleiman at all, (Until, when they came upon the Valley of the Ants, an ant said: O ants, go into your dwellings, lest Solomon and his troops crush you, while they are unaware. {18}, So he smiled, laughing at her words, and said: My Lord, direct me to be thankful for Your blessings that You bestowed upon me and upon my parents, and to work righteousness, pleasing you. And admit me, by Your grace, into the company of Your virtuous worshipers) [\[147\]](#)[147], The ant was talking to ants, while Suleiman was addressing his God, and the Holy Qur'an did not mention any conversation between them. It said, that Suleiman thanked his God when he knew what the ant said, and this is a proof that he thanks his God for what He taught him about the language of animals, but Suleiman said: (My Lord, direct me to be thankful for Your blessings that You bestowed upon me and upon my parents), and his parents did not talk to animals, rather he thanked his God for the grace of his great rulership, which all creatures knew of, talked about and feared of, even ants. This blessing is what he inherited from

his parents, (And Sulaiman inherited Dawood)<sup>[148]</sup> [148], Otherwise, if he had been talking to animals, he would have talked to them and reassured the ant, as known about the mercy of God's prophets to His creation. And if the Prophet of God Suleiman knew the language of the rest of the animals, what would prevent him from taking them as soldiers as he did with birds, and if he learned the language of all animals, the Holy Qur'an would not have neglected that since it has declared that Prophet Suleiman have been taught the language of birds, (We have been taught the speech of birds).

### C - The Truth about the Creature of Earth:

Almighty Allah says: (But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment), <sup>[149]</sup>[149]. The fact that Jews deny the revelation in Surat Al-Naml may seem strange at the first glance, as the Surah speaks of one of their most important kings and talks about his great blessings, great powers, and his wisdom and esteem among the nations, so why would Jews deny it? What would irritate them in such a text? Jewish thought contradicts with Islamic thought on the personality of Suleiman through several issues, the most important of which is that they consider him as a king not a prophet, and they consider that he speaks to animals as a whole, and that this ability came from his ring and not a miraculous sign from God bestowed upon him. Perhaps what sparked the controversy is the fact that the verse stated that Allah Almighty endowed him with the language of birds as a miracle from Him, and this is not due to the magic nor the ring. The Jews insist that it is the ring of Suleiman which had given him this ability, and that he spoke to all the animals. This is what lead to their denial of

this Qur'anic text and their insistence on the possibility of talking to animals through Suleiman's ring as an independent power. This is due to their ambition to reach these magical powers, and their obsession with obtaining the magical abilities of Suleiman the King, not the Prophet, and here was the Qur'anic response to their denial and insistence: (Nor can you direct the blind to the Right Way, preventing them from falling into error. You can make only those who believe in Our verses hear the call and then submit [to it] {81} And when the Word is fulfilled against them, a beast from the earth would be brought out for them, to speak to them because mankind believed not with certainty in our miracles {82}) The verse here says, if Allah wants to destroy them, in that hour, for the severity of their denials and insistences, Allah Almighty can bring them a beast from the earth to speak to them as they aspire, as long as they do not believe in His verses and miracles. Hence, we also conclude that whoever invented the story of the *Creature* that comes out at the end-time, not only did he misunderstand the verse, but was clearly influenced by the Jewish heritage, this is why he considered that the beast comes out with Suleiman's ring and Musa's staff. Thus, Suleiman's magical ring still dwells their obsessions and dreams, and they still aspire to reach that magical myth and its miracles.

### Note:

Some may wonder about my denial of the Creature of Earth as a sign of the end-time, despite mentioning it in the previous hadith mentioned in the beginning of the Major Signs chapter: (dense smoke, Al-Dajjal (Antichrist) and the Creature of Earth). But because there is discontinuity in the chain of this Hadith in the class of the Followers (the generation following the Companions), even if its authors

are trustful and its meaning cannot be neglected in general, its details remain non-binding, especially when it comes to realized issues, which are subject to hadiths from the fabricated Isra'iliyyat (narratives assumed to be of foreign import, transmitted from the Torah and the Bible), such as the issue of the Creature; In this case, we cannot rule out distortion in the hadiths.

[\[140\]](#)<sup>[140]</sup> Surat Al-Naml, Verse: 82.

[\[141\]](#)<sup>[141]</sup> Ibn Kathir's interpretation, Surat Al-Naml.

[\[142\]](#)<sup>[142]</sup> The interpretation of Al-Qurtobi, Surat Al-Naml.

[\[143\]](#)<sup>[143]</sup> Ibn Kathir's interpretation, Surat Al-Naml, Al-Durr Al-Manthour by Al Sayyutti, V 6, P 383.

[\[144\]](#)<sup>[144]</sup> Surat Al-Naml, Verses: 76-82.

[\[145\]](#)<sup>[145]</sup> The Jewish Encyclopedia by Isidore Singer.

[\[146\]](#)<sup>[146]</sup> Surat Al-Naml, Verses: 16-17.

[\[147\]](#)<sup>[147]</sup> Surat Al-Naml, Verses: 18-19.

[\[148\]](#)<sup>[148]</sup> Surat Al-Naml, Verse: 16.

[\[149\]](#)<sup>[149]</sup> Surat Saba', Verse: 14.



## Cosmic Signs

### A - The Good Scent and the Smoke:

It is a scent that comes out after the occurrence of the mentioned above signs, leading to God taking the souls of his believers and the righteous people, so that only the evil people remain in this world, and they remain in crime and sin until the end of this world life.

The Prophet (PBUH) states: (Allah will send a scent [or wind] from the side of Yemen more delicate than silk and would spare none of whom is having faith equal to the weight of a dust particle in his heart but causes him to die) [\[150\]](#)<sup>150</sup>. In a long Hadith, (Allah would send a pleasant scent wind which would soothe them [people] even under their armpits and would take the life of every Muslim and only the wicked would survive who would kill each other like animals and the Last Hour would come on them) [\[151\]](#)<sup>151</sup>. As for the word “Smoke”, it is mentioned in the Holy Quran, Almighty Allah states: (Then watch for the day when the sky will bring a clear smoke {10} Covering the people; this is a painful torment {11}) [\[152\]](#)<sup>152</sup>.

Some opinions link between the Scent and the Smoke mentioned above in the previous verse. Among authors of this opinion is Ibn Abbas, Mujahid, and other companions and followers. Imam Al-Nawawi commented on their opinion by saying: (This supports the saying stating that the Smoke consumes the souls of the disbelievers and raptures the souls of believers in a form of flu) [\[153\]](#)<sup>153</sup>.

However Ibn Masoud strongly disagrees with this opinion, as Masrouq Ibn Al-Ajdāa narrates: (We were sitting in the company of Abdullah Ibn Masoud when a person came and said: O Abu Abdul-Rahman, a story-teller at the gates of Kinda says that the verse (of the Qur'an) which deals with the “Smoke” implies that which is about to come and it

would hold the breath of the infidels and would inflict the believers with cold. Thereupon Abdullah got up and said in anger. O people, fear Allah and whoever knows something should say only what he knows, and should not say which he does not know, and rather should simply say: Allah has the best knowledge, for He has said to his prophet (PBUH): (I do not ask from you any remuneration and I am not the one to put you in trouble), and when Allah's Messenger (PBUH) saw people turning back [from religion] he said: O Allah, afflict them with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke) [\[154\]](#) [154]. However, none of the Companions narrated such a saying, despite the fact that this is a cosmic event which people would not neglect to mention and talk about! That is what makes me lean to what Ibn Abbas, Al-Nuwi and others said about linking Smoke to the Scent, but no one can be sure about such details due to the lack in their connotations, and God knows best.

## B - The Sunrise from the West:

The Prophet (PBUH) states: (The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when: (No good will it do to a person to believe then, if he believed not before)) [\[155\]](#), [155] and it was also stated: (Allah Almighty, reaches out his hand during the night to people who committed sins in the day to repent, and reaches out his hand during the day to people who committed sins in the night to repent, until the sun rises from the west [when repentance is no longer accepted]) [\[156\]](#) [156].

One may be confused by such a great astronomical event where the course of sunshine changes inversely, or in

other words, in which the earth's rotation around itself is reversed, especially that this could cause massive natural disasters that cannot be estimated in human perception. But it is important to know that the reversal of earth's rotation path around itself is possible, and this applies to any other celestial planet, which actually occurred on the planet of Mars in 2003, known as the phenomenon of Secular Retardation. This often occurs due to a change in the planet's electromagnetic field, leading to Geomagnetic Reversal, such that the positions of magnetic north and magnetic south are interchanged, which is a phenomenon that had occurred on our planet repeatedly during its long-life history, and it has been repeated five times during the last million years of earth's age [\[157\]](#) [157], which is estimated at four and a half billion years old.

The repercussions of such a horrific event, whether the reversal of winds and waves movement, or the defect in the electromagnetic field of the planet, will have catastrophic and devastating effects on the planet as a whole, which will terrify the remaining people on Earth who are the most evil, so they hasten to believe in God out of fear of perdition that occurs in their eyes. Then all the unbelievers believe (**When the people witness that, they will all believe**), but they would have believed in God too late, when no good will it do to a person to believe [then], if he believed not before.

### C - The Cramming Fire:

It is the fire that goes out from Yemen or the East, cornering the people towards Al-Sham, or towards the Maghrib, according to the word of narrations, (We have previously mentioned that Al-Sham is called the Maghrib in the narratives, as it is the west of the Arabian Peninsula. Ibn Hajar Al-Asqalani confirmed that saying: (Al-Sham according to Easterns) [\[158\]](#) [158]. In addition, to the hadiths attributed to the Prophet of God : (**You are going to be gathered either**

riding or walking, and he directed his finger towards Al-Sham) <sup>[159]</sup>[159]. This fire continues day and night until they walk away from it, as a broken camel as per the expression used in the text.

The prophet of God (PBUH) says: (A fire will be sent on the people of the Orient cramming them towards the West, where it will spend the night with them and it will land with them where they landed and it will take what [or whom] they leave behind, and it will drive them as a broken camel [is driven]) <sup>[160]</sup>[160], and in another narration: (The Cramming Fire will drag who's remaining of them, accompanying them at midday, morning, day and night)<sup>-[161]</sup>, pointing out that it lasts for days.

Many interpreters and scholars understand that this fire includes the whole earth, but the hadiths clearly define its area, as it begins in Yemen and ends in Al-Sham and there are no details in this mark that mention its causes or connotations or the end of this event, whether it will have an end other than Blowing the Trumpet to mark the end of the world. The ambiguity in this matter opens the door to all possible causes, whether it is war, natural disasters, or an astronomical event, and God Almighty alone knows best. However, we cannot neglect the volcano of Aden, but since this volcano cannot be naturally sufficient to cause a fire reaching the borders of Al-Sham, the matter remains enormously vague, and perhaps the reason of this ambiguity is the lack of value of the world at that time, as it is nearing its end, and it would be devoid of the good and righteous, and there is no longer anything good to hope for.

**Note:**

I would like to note, since we reached the end of the events mentioned in the Islamic prophecies, that if I neglected to mention a narration or a word in any of the aforementioned topics, I neglected to mention it intentionally, either because of a problem in its chain, or because of a problem in its text, except for the topics that I mentioned in their paragraphs that they have so many narratives with little importance, and I preferred to limit them to the important and useful narratives.

[\[150\]](#)<sup>[150]</sup> Sahih Muslim, Hadith No. 117.

[\[151\]](#)<sup>[151]</sup> Sahih Muslim, Hadith No. 2937.

[\[152\]](#)<sup>[152]</sup> Surat Al-Dukhan, Verses: 10-11.

[\[153\]](#)<sup>[153]</sup> Commentary of Al-Nawawi, on Sahih Muslim, V 18, P 27.

[\[154\]](#)<sup>[154]</sup> Sahih Muslim, Hadith No. 2798.

[\[155\]](#)<sup>[155]</sup> Sahih Al-Bukhari, Hadith No. 6506.

[\[156\]](#)<sup>[156]</sup> Sahih Muslim, Hadith No. 22759.

[\[157\]](#)<sup>[157]</sup> British Geological Survey.

[\[158\]](#)<sup>[158]</sup> Fateh Al-Bari by Al-Ashqalani, V 11, P 378.

[\[159\]](#)<sup>[159]</sup> Ibid.

[\[160\]](#)<sup>[160]</sup> Mustadrak Al-Hakem, Hadith No. 8647, Mo'jam Al-Tabarani, Hadith No. 14513.

[\[161\]](#)<sup>[161]</sup> Mo'jam Al-Tabarani, V 5, P 210.

# Christian Prophecies

In contrast to my discussion of Islamic prophecies and the multiple opinions about them, in the Christian Prophecies section, I will present various opinions from Christian points of view only without discussing any of them, and without recommending an opinion that persuades me or refuting an opinion that does not convince me, and if I wanted to express an opinion, I would include it as a note by the end of paragraphs, and I would mention it from a mere Christian perspective.

Since the sources of many Christian prophecies narrating events of the end-time are dream visions, these prophecies include a lot of symbolism, and of course deciphering these symbols and knowing their interpretation require some knowledge on the meanings of this symbolism, which may be linked either to biblical terms or cultures related to the period of visions, or this symbolism may be related to contemporary matters, according to the different interpretations and explanations of these prophecies.

In this part of the book, I will divide the prophecies into three chapters, the first chapter relates to the prophecies mentioned in the Old Testament, the second chapter relates to the prophecies mentioned in the New Testament, and the last chapter relates to the prophecies from outside the Bible, and that chapter is related to prophecies from dream visions of later saints, or through divine conscious revelations. Note that Chapter Three is not faith-binding on all of our fellow Christian. In other words, not all Christians believe in these prophecies, contrary to the prophecies mentioned in the Bible, of course.

It is worth mentioning also that I will limit these chapters to the most important prophecies related to the end-time only or to the most important prophecies related to the future in general leading to the events of the end-time. In other words, I will not go into all the prophecies mentioned in the Bible or otherwise. This comes as a continuation of the same principle I followed in the Islamic part of this research.

# **Chapter V**

## **Prophecies of the Old Testament**

### **Visions of the Kingdoms**

As noted above, the most important prophecies mentioned in the Bible were part of dreamy visions, and the most important dream visions in the Old Testament are those mentioned in the Book of Daniel. Here we display the dream vision of Nebuchadnezzar, the king of Babylon, which was interpreted to him by Prophet Daniel during the Babylonian exile. Likewise, what Prophet Daniel himself saw in his vision, which has similar in interpretation and events to the vision of Nebuchadnezzar, along with some additional details here and there.

#### **A - Vision of the Statue of Babylon:**

Book of Daniel mentions: ({31} “You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening {32} The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze {33} its legs of iron, its feet partly of iron and partly of clay {34} As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces {35} then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became



a great mountain and filled the whole earth {36} This was the dream; now we will tell the king its interpretation {37} You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory {38} and into whose hand he has given, wherever they dwell, the sons of men, the beasts of the field, and the birds of the air, making you rule over them all -- you are the head of gold {39} After you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth {40} And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these {41} And as you saw the feet and toes partly of potter's clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the miry clay {42} And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle {43} As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay {44} And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever {45} just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure.") [\[162\]](#)[162].

Some previous opinions differ somewhat in defining these kingdoms. In recent times, contemporary explanation almost unanimously agree that the first three kingdoms intended in this chapter, in addition to the Kingdom of Babylon, are the Kingdom of Persia and the Macedonian Kingdom. While opinions of some deviate from this

interpretation. For example, Professor John Collins believes that the four kingdoms are Babylon, Assyria, Macedonia and Persia. As for the Roman kingdom, he considers it as the fifth divine kingdom. However, such opinions are of little weight in the contemporary Christian milieu, because in general, the Christian opinion considers the fourth kingdom either as a kingdom that appears at the end-time, i.e. at the time of the second coming of the Christ, or as the Roman kingdom, which is the most common opinion, as its realistic correspondence with the prophecy becomes more evident, especially with what we will mention in the next prophecy. In addition, there are several Jewish opinions regarding the interpretation of this text, but I will not address them, as I will limit my discussion to the Christian thought here.

The Roman Kingdom, known in Arabic as “Romanian Kingdom”, and I consider it a bad translation since it is roman, related to Rome, not Romanian related to Romania. Anyway, it is the interpretation of the two iron feet that end into ten mixed iron and clay toes, which coincides with the end of the Roman kingdom divided into ten kingdoms, some of which were strong like iron, and some were not that strong and coherent:

The Anglo-Saxon Kingdom (England).

Kingdom of the Franks (France).

Kingdom of Allamanni (Germany).

The Kingdom of Heruli (most of Italy).

The Ostrogothic Kingdom (Croatia, Slovenia and parts of Italy).

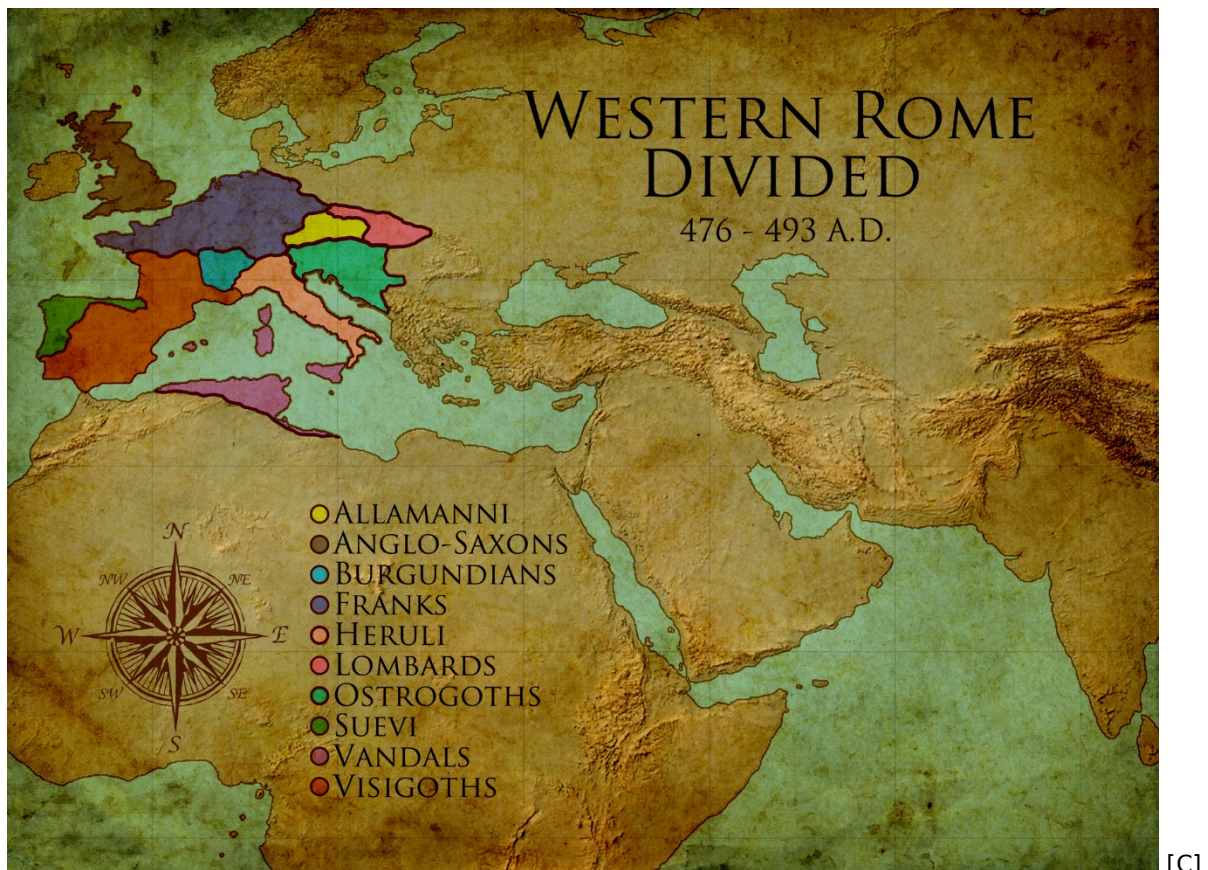
The Kingdom of Barbarian Vandals (North Africa).

The Kingdom of Lombardia (Austria and other parts of Italy).

The Kingdom of the Visigoths (parts of France and Spain).

The Kingdom of the Suebi (Portugal).

The Burgundian Kingdom (Switzerland).



The significance of this prophecy and the following prophecy becomes clearer when we come to the prophecies of the New Testament.

B - Vision of the Four Beasts:

The Book of Daniel mentions: ({2} Daniel said, I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea {3} And four great beasts came up out of the sea, different from one another {4} The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand upon two feet like a man; and the mind of a man was given to it {5} And behold, another beast, a second one, like a bear. It was raised up on one side; it had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' {6} After this I looked, and lo, another, like a leopard, with four wings of a bird on its back; and the beast had four heads; and dominion was given to it {7} After this I saw in the night visions, and behold, a fourth beast, terrible and dreadful and exceedingly strong; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet. It was different from all the beasts that were before it; and it had ten horns {8} I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things {9} As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire {10} A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened {11} I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire {12} As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time {13} I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to

the Ancient of Days and was presented before him {14} And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed {15} As for me, Daniel, my spirit within me was anxious and the visions of my head alarmed me {16} I approached one of those who stood there and asked him the truth concerning all this. So he told me, and made known to me the interpretation of the things {17} “These four great beasts are four kings who shall arise out of the earth {18} But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, forever and ever” {19} Then I desired to know the truth concerning the fourth beast, which was different from all the rest, exceedingly terrible, with its teeth of iron and claws of bronze; and which devoured and broke in pieces, and stamped the residue with its feet {20} and concerning the ten horns that were on its head, and the other horn which came up and before which three of them fell, the horn which had eyes and a mouth that spoke great things, and which seemed greater than its fellows {21} As I looked, this horn made war with the saints, and prevailed over them {22} until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom {23} Thus he said: “As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces {24} As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones, and shall put down three kings {25} He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, two times, and half a time {26} But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and



destroyed to the end {27} And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.”)  
[\[163\]](#)[163].

The similarity between these two visions and their interpretation necessitates certainty that the intended kingdoms in both visions are the same kingdoms, so the four beasts are another symbol for the four parts of the statue, and the ten horns are another symbol of the ten fingers, and the destruction of all kingdoms by establishing divine justice is also the same. This meaning was also repeated in different visions with multiple symbols with the Prophet Daniel, and this vision remains the most important, due to the presence of a very important addition to this very vision; the horn arisen from among the ten horns, which uproots three of them, speaking great things against the Lord, wearing out the saints of the Most High, changing the times and the laws, and it remains for one time and two and a half times.

Regarding the little horn, despite the many opinions about it, a group of opinions agreed to regard it as the character that constitutes the summit of hostility to Christ at the end-time, that is, what many is known as the “Anti-Christ”, and we will discuss this character more in the chapter of the New Testament.

There were various opinions about the interpretation of this beast, and the interpretation of its little horn, but many Christian opinions indicate that it is the Vatican. This opinion is based on the fact that Pope Gregory changed the Gregorian date from the Julian calendar to what is known as the Gregorian calendar. This what they see as an interpretation of the phrase: (and shall think to change the times and the law) in the prophecy, and based on the

extermination of the Ostrogoths, the Visigoths, and the Vandals for doctrinal disputes background , and for the imposition of Gustinian legislation, what the commentators consider to be an interpretation of the dispossession of the little horn for three centuries, and the fight against the saints, and based on the fact that the first Vatican state spanned 1260 years, and this is equal the number of days within three and a half years, that is, it equals the number of days within a year and two and a half years, what they see as an interpretation of “a time and two and a half times” as stated in the text of the prophecy.

On the other hand, many opinions see the beast, the horn, and the rest of the vision details as symbolic meanings that speak of the struggle of faith before the return of Christ, and we will explain more the symbolism and meanings of these interpretations in the next chapter. Other opinions see that it is a country that has not yet appeared, there are also opinions that consider the eleventh kingdom to be America, based on the fact that it emerged, from the demographic point of view, from the womb of Europe and the remains of the Romans.

### Note:

Here, I must emphasize once again that I am not going to adopt any of these opinions, nor to favor one of them over the rest. The reader who desires to delve deeper into this controversy and its evidences should do research about these discussions and review researches specific to this topic, bearing in mind that there are many studies and literature on this topic.

<sup>[162]</sup> Book of Daniel, Chapter 2, Verses: 31-45.

[\[163\]](#)<sup>[163]</sup> Book of Daniel, Chapter 7, Verses: 2-27.



## War of the Holy Land

### A - The Sinister Overrun:

In the next text of the Old Testament, this prophecy is reproduced through divine revelation foretelling the future and its events taking place on the Holy Land. It shows how the sons of the Khazars, Turks, Franks, North Africa and Abyssinia will come to break into the Holy Land, and to seize their bounties. We notice that the text talks about arrivals based on their ethnicities and genealogies, not their countries. Then he tells them that they must prepare to defend the land that was plundered, which people were displaced, and houses were ruined, so they would be defeated by divine retribution, despite the strength of their armies and shields.

The Book of Ezekiel of the Old Testament mentions: ({1} The word of the LORD came to me: {2} Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him {3} and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech and Tubal {4} and I will turn you about, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed in full armor, a great company, all of them with buckler and shield, wielding swords {5} Persia, Cush, and Put are with them, all of them with shield and helmet {6} Gomer and all his hordes; Beth-togar'mah from the uttermost parts of the north with all his hordes, many peoples are with you {7} Be ready and keep ready, you and all the hosts that are assembled about you, and be a guard for them {8} After many days you will be mustered; in the latter years you will go against the land that is restored from war, the land where people were gathered from many nations upon the mountains of Israel, which had been a continual waste; its people were brought out from the

nations and now dwell securely, all of them {9} You will advance, coming on like a storm, you will be like a cloud covering the land you and all your hordes, and many peoples with you {10} Thus says the Lord GOD: On that day thoughts will come into your mind, and you will devise an evil scheme {11} and say, `I will go up against the land of unwallled villages; I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates {12} to seize spoil and carry off plunder; to assail the waste places which are now inhabited, and the people who were gathered from the nations, who have gotten cattle and goods, who dwell at the center of the earth.) [\[164\]](#)[164].

#### B - Divine Vengeance:

The Book of Zechariah mentions: ({1} Behold, a day of the LORD is coming, when the spoil taken from you will be divided in the midst of you {2} For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women ravished; half of the city shall go into exile, but the rest of the people shall not be cut off from the city {3} Then the LORD will go forth and fight against those nations as when he fights on a day of battle) [\[165\]](#)[165].

The text of this prophecy comes in the context of divine revenge after the holy land is plundered, explaining how the victory is through divine intervention, not by military force. The explanations of this prophecy in the Christian milieu are shown through several opinions. The first opinion adopted by the American Evangelical Church considers that the people who live in the Holy Land in the prophecy are the "Israelis" - and the political motives for this opinion are no secret, but we will discover later that the matter has a deeper dimension than the political motives. The second opinion considers that this prophecy is not related to the

end-time as it is believed, but rather that it was fulfilled by the Babylonian captivity, or in other periods during the life of the Israeli kingdom. The third opinion suggests that this prophecy has not yet been fulfilled, and that its fulfillment comes in the context of the post-millennium, which we will mention later. The fourth opinion considers that the Holy Land in the book is a metaphor for the people of the Church (the believers), and that war is also a metaphor for the struggle of faith with unbelief between the army of God and the army of Satan. Likewise, the Lord's participation in the war is an expression of divine direct intervention in deciding the fate of the battle for the benefit of his faithful soldiers and supporters, and his destruction of the forces of evil.

### Note:

I would like to express my opinion on the understanding of this context in comparison with the contemporary reality, and in comparison with the frame of the demographic nature of the settlers who occupy the Palestinian Holy Land today. The main races are the sons of Japheth as the text of the prophecy says: (**Meshech** (the son of Japheth, the son of Noah) **and Tubal** (He is also the son of Japheth)), in addition to large numbers of other races such as the Turks, the Franks, North Africa and Abyssinia as in the text: (**Persia** (Khazar tribes) **and Cush** (tribes of Abyssinia) **and Put** (tribes of North Africa) **and Gomer** (Franks tribes) **and Togarmah** (Turks tribes)) Add that their actions in reality are similar to the text's description of the actions of the races invading the Holy Land, and the act of naming them with their ethnicities in the text has important connotation, just as the Zionist movement applies to the ideas and the sinister plan they drew to seize the land after emptying its villages and cities of its residents living in safety, which was not walled, and which has become uninhabited because of a

plan they set up on the pretext of returning to a country that was not theirs, nor was it ever for their true ancestors, as we explained earlier in the topic of Gog and Magog.

Some would say that the Old Testament often praises the people of Israel, describing them as the people of God, but these texts address the believing people, not the people of God chosen by lineage and race. In other words, when the sons of Jacob were the only believers on earth, the biblical speech praised them but this praise was directed to the believing people, not just to a people of lineage, and this is what the Bible says explicitly: ({6} But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel {7} and not all are children of Abraham because they are his descendants; but “Through Isaac shall your descendants be named.” {8} This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants) [164][166]. Contrary to the Jewish commentary, the Christian commentators of the Old Testament interpreted “Israel” as “the Church”, and the “people of God” were interpreted as “the believers”, not as the descendants of the family of Jacob. The issue is not a racial issue as claimed by the Jews today, and the Evangelists in America. As for the description of the people who lived in the Holy Land, they were safe in their towns, and their towns were unwalled, and they were the ones who owned the livestock and the goods in their country. Moreover, this interpretation is consistent with the mismatch in military power between the Khazars army and their followers and the people of the Holy Land, in favor of the army of invaders, and that the victory over the invaders according to the balance of power would only come as a result of a purely divine victory.

[164][166] Book of Ezekiel, Chapter 38, Verses: 1-12.

[\[165\]](#)<sup>[165]</sup> Book of Zechariah, Chapter 14, Verses: 1-3.

[\[166\]](#)<sup>[166]</sup> Book of Romans, Chapter 9, Verses: 6-8.

# **Chapter VI**

## **Prophecies of the New Testament**

The most important prophecies of the New Testament are summarized in the vision of John the Apostle, which is a lengthy dream that includes many future prophecies, especially with regard to the events of the end-time and the period preceding the return of Christ. In addition, there are some prophecies mentioned in other books of the New Testament. We will mention the most important information on the end-time events in these books.

### **The Seven Seals**

In the context of the vision of John the Apostle, John sees seven seals opened by the Lamb, in reference to Christ, whenever the lamb opens one of them, a prophecy emerges from it in a symbolic form.

#### **A - The Four Horsemen**

According to the Book of Revelation: ({1} Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" {2} And I saw, and behold, a white horse, and its rider had a bow; and a crown was given to him, and he went out conquering and to conquer {3} When he opened the second seal, I heard the second living creature say, "Come!" {4} And out came another horse, bright red; its rider was

permitted to take peace from the earth, so that men should slay one another; and he was given a great sword {5} When he opened the third seal, I heard the third living creature say, "Come!" And I saw, and behold, a black horse, and its rider had a balance in his hand {6} and I heard what seemed to be a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; but do not harm oil and wine!" {7} When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" {8} And I saw, and behold, a pale horse, and its rider's name was Death, and Hades followed him; and they were given power over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth {9} When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne) [\[167\]](#)[167].

As we have read, the first four seals speak of four horsemen, we will briefly mention the explanation of their meaning. The first, white, with a bow and a wreath, is the victor, and the most interpreters explained it as the faith that triumphs in the end. The second, red, carries the sword and takes peace from the earth, which are wars and their tribulations. The third, black, carries the balance, and its relationship with wheat and barley and their prices are a metaphor for the affliction of high costs, poverty and injustice, and the pale horse, or according to some translations, the green one, it is the death as stated in the text. These horsemen are a metaphor for the tribulations that will face the people of the Church or the believers in the future, and the faith that will triumph in the end.

The lesson from these horsemen is understood from the fifth seal that reveals the souls of the martyrs or those who perished as a result of these continuous tribulations until the coming of the day of salvation and divine justice. The

significance of the prophecy of the Seven Seals can be seen from the last two seals.

Before I begin with the sixth seal, I want to clarify that the seventh seal speaks of angels blowing their trumpets, marking the advent of the divine day, an indication of the period of tribulation that will be mentioned, but due to the abundance of symbolism in it and the lack of its practical connotations, I will not elaborate on it as I desire to focus on what is most useful to our field of research.

#### B - The blood moon and its spiritual meaning:

Continuing the prophecy of the Seven Seals: ({12} When he opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as sackcloth, the full moon became like blood {13} and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale {14} the sky vanished like a scroll that is rolled up, and every mountain and island was removed from its place {15} Then the kings of the earth and the great men and the generals and the rich and the strong, and every one, slave and free, hid in the caves and among the rocks of the mountains {16} calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb {17} for the great day of their wrath has come, and who can stand before it?") [\[168\]](#)[168]

First of all, we note the prophecy of the Seven Trumpets speaks of symbolic matters, if any of its events comes true literally, then according to most religious scholars and interpreters, it would be considered as a divine sign, meaning that the event is coming to reality or about to be come to reality, and it does not mean that it is the actual interpretation of the verses. In other words, if an earthquake occurs, for example, with a specific description similar to the



symbolic earthquake described in the prophecy, it does not mean that it is an interpretation of it, and by its occurrence it will be the fulfillment of the prophecy, but it may be a divine sign of achieving the intended meaning of the symbolism of this earthquake, as if it would be a sedition, for example, or a war, or the like. Basically, it is not necessary for a divine sign similar to the symbolic description to occur, as the sign is not the true interpretation.

Before we talk about blood moons as a heavenly sign, it is important to know what a blood moon is, and what a Blood Moon Tetrad is from a scientific point of view first.

Blood moons, or red moons, occur as a result of a central total eclipse of the moon, where the entire moon is stationed in the middle of the dark region behind the earth's shadow, so the refracted rays of the sun interfere with each other to increase their red color. On the surface of the moon, the Earth looks like a burning red ring.

Among the distinctive astronomical events associated with the lunar eclipse is the occurrence of a Blood Moon Tetrad, meaning that a central total eclipse of the moon occurs four consecutive times, separated by a period of six months, known as the Blood Moon Tetrad phenomenon. This astronomical phenomenon is considered to be irregular in occurrence and repetition, since, unlike the regular lunar eclipse that occurs twice a year, the phenomenon of the Blood Moon Tetrad has repeated three times during the past 100 years, while this phenomenon did not occur earlier to that for 450 years.

The more interesting in this topic is that the years of occurrence of this phenomenon were during the years 1949 / 1950 AD, and during the years 1966 / 1967 AD, which are the same two years that we mentioned in the topic of the Establishment of the "State of Israel" in the second chapter of our research! And if we want to delve deeper, we will find

what is amazing: the last time this phenomenon occurred was during the year 1493/1494 AD, which was the year following the expulsion of the Jews from Spain, which is a pivotal event in Jewish history as well. If we go deeper, we find what is even more and more amazing: the four days of the occurrence of the blood moon during these three phenomena were all Jewish religious occasions! I confirm that all of this information is completely accurate. With each of these phenomena, a pivotal event occurred in Jewish history. As for the last time the Blood Moon Tetrad occurred, it was during the year 2014/2015 AD, and the four days of the blood moon marked also Jewish religious occasions, the last of which was a Super Blood Moon on the 28th of September 2015, corresponding to the Jewish Day of Tabernacles at the beginning of the Hebrew year 5776. And it was clear from the Palestinian occupied lands in particular, as shown in the beautiful picture below:



[D]

[\[167\]](#)<sup>[167]</sup> Book of Revelation, Chapter 6, Verses: 1-9.

[\[168\]](#)<sup>[168]</sup> Book of Revelation, Chapter 6, Verses: 12-17.

## **Birth of the Heavenly Woman**

The Book of Revelation mentions: ({1} And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars {2} she was with child and she cried out in her pangs of birth, in anguish for delivery {3} And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads {4} His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth {5} she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne {6} and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days {7} And war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought {8} but they were defeated and there was no longer any place for them in heaven {9} And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world he was thrown down to the earth, and his angels were thrown down with him {10} And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God {11} And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death {12} Rejoice then, O heaven and you that dwell therein! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" {13} And when the dragon saw that he had been thrown

down to the earth, he pursued the woman who had borne the male child {14} But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time {15} The serpent poured water like a river out of his mouth after the woman, to sweep her away with the flood {16} But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river which the dragon had poured from his mouth {17} Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus. And he stood on the sand of the sea) [\[169\]](#) [169].

#### A - The Hermeneutic Meaning of the Vision

The verses do not only talk about the struggle of faith here, but also express the difficult labor that results from the birth of the promised day of divine salvation. Some interpreters emphasize the link between this difficult labor and the domination and injustice in which the universal forces of evil, represented by the beast, or the kingdom of evil, play the primary role, due to the beast's association with the dragon, as will be seen in the following paragraph. The vision expresses the evil forces' ambition for global dominance opposing the promised salvation, which attempts to prevent its causes, the divine care of faith and believers as since the absence of the Savior until the approaching of the hour of salvation, and it expresses the relationship of the serpent with the dragon, that is, Satan and the evil kingdom, and his attempt to take revenge upon realizing the approaching date of the promised day, during his remaining short period opportunity (one thousand two hundred and sixty days), a period that is repeatedly mentioned in the Bible, as some consider it as a single period during which

several events occur, while some consider it as a time scale that repeats with different events related to the beast or the day of salvation. This period, according to some interpretations, lasts 1260 days, meaning three and a half years, and according to other interpretations, 1260 years.

## B - The Cosmic Signs:

There are two cosmic signs that many believe are related to this prophecy and its descriptions. The first sign was in September of 2017. Where the alignment of the constellation Virgo coincided with the alignment of the sun on its upper side and the moon on its lower side, and twelve stars directly above Virgo, namely Mercury, Venus and Mars, in addition to the constellation of Leo, known for its nine major stars, in addition to the presence of Jupiter in the center of Virgo moving towards the bottom. There has never been such an alignment throughout the known astronomical history, what many see as a heavenly sign of the prophecy of the Heavenly Woman, that is, a heavenly sign of the time of realization of the interpretive meaning of this event. As for the second sign, it occurred at the end of December 2020, that is, nearly three years and a few months after the first phenomenon, which is the phenomenon of the Great Conjunction, which is the meeting of Jupiter and its moons with Saturn and its moons. (And war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought), an analogy to this phenomenon by the confrontation between two celestial groups, coinciding with the three and a half years of the previous phenomenon.

<sup>[169]</sup> Book of Revelation, Chapter 12, Verses: 1-17.

## The Tribulation

According to the Book of Matthew: ({21} For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be {22} And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened {23} Then if any one says to you, `Lo, here is the Christ!' or `There he is!' do not believe it {24} For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect) [\[170\]](#)[170]

The last period prior to the blessed return of Christ will be a harsh period for humanity, and especially for believers, known as the period of Tribulation, according to the previous verse. During this period, several great events take place, ending with the destruction of the wicked kingdom, which is expressed by the beast, or by second Babylon, and then by the second coming of Christ. Among these events are the testimony of the two witnesses and an event described as the Abomination of Desolation. Many consider the period of tribulation is a period of world war, due to the major changes in it and its end with the destruction of the wicked monster state, while others believe that the Tribulation of war will be on the Holy Land specifically, in addition to the opinions that see this war as the last part of a 1260 years long Tribulation, while some consider that the Tribulation is divided into two parts, each part 1260 days. That is because the beast performs what is known as the Abomination of Desolation, or the Desecration of Desolation, in the middle of a period of a week (seven years) as in the Old Testament: (And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of desecration shall come what one makes desolate, until the decreed end is poured out on the desolator) [\[171\]](#)[171].

## A - The two witnesses:

According to the Book of Revelation: (Then I was given a measuring rod like a staff, and I was told: "Rise and measure the temple of God and the altar and those who worship there {2} but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months {3} And I will grant my two witnesses power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth." {4} These are the two olive trees and the two lampstands which stand before the Lord of the earth {5} And if anyone would harm them, fire pours out from their mouth and consumes their foes; if anyone would harm them, thus he is doomed to be killed {6} They have power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire {7} And when they have finished their testimony, the beast that ascends from the bottomless pit will make war upon them and conquer them and kill them {8} and their dead bodies will lie in the street of the great city which is allegorically called Sodom and Egypt, where their Lord was crucified {9} For three days and a half men from the peoples and tribes and tongues and nations gaze at their dead bodies and refuse to let them be placed in a tomb {10} and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth {11} But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them {12} Then they heard a loud voice from heaven saying to them, "Come up hither!" And in the sight of their foes they went up to heaven in a cloud {13} And at that hour there was a great earthquake, and a tenth of the city fell; seven



thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven) [\[172\]](#) [172].

John the Apostle did not explain when the two witnesses appeared in the scene of the end-time, or how they appeared in the revelation, but according to the description of the angel who spoke to him in the revelation, they are two olive trees and two lampstands. He described them as two prophets, and that they finish their testimony and prophesy for a period of 1260 days, and we notice here how the same duration is repeated in many events. Again, it is 1,260 days or 1,260 years, depending on the interpretation. But how would it be 1,260 years if the two witnesses had not yet appeared? This depends on the explainer's understanding and identity of the two witnesses.

Some interpreters believe that the two mentioned witnesses are Gabriel and Michael, being the only two angels mentioned by the Bible by name, even if it is a relatively weak opinion in the Christian milieu. The same applies to the opinion that considers that they are two unknown characters except for their time, based on the fact that the revelation itself did not mention their name and identity with more than some ambiguous characteristics, and that their importance lies in their role in the end-time only, not in their identity.

Other explainers see that the two witnesses are the Old and New Testaments, and that their testimony is a metaphorical expression of the heavenly teachings therein, and that the fire that comes out from their mouths is an expression of the power of the divine words therein, as is the case with regard to the prediction that they prophesy, as it is a description of their prophecies that are related to the Day of Salvation in particular.



The strongest opinion regarding them considers that they are two actual prophets from the previous prophets, who return to this world or to our time to play this great role at the end-time, and the authors of this opinion define these two prophets as either Elia (Elijah, Eliyahu, Elias) and Enoch (Idris), or Elia and Moses, and each opinion has its reasons. The fact that supports the opinion that they were Elijah and Enoch is that they never died but were raised to heaven alive. The other opinion, which considers them to be Elijah and Moses, invokes the statement of Christ that Elijah comes before Christ returns and takes everything back: ({10} and the disciples asked him: Then why do the scribes say that first Eli'jah must come? {11} He replied: Eli'jah does come, and he is to restore all things) [173], which confirms Elijah's reappearance at the end-time and his important role before Christ's return. Note that Elijah's presence is repeated in different times, which raises questions among some about the possibility of his long life, or his passage through different times, so the end-time is not excluded. Thus, Elijah may be one of the witnesses. Moreover, the Old Testament has mentioned that Elijah sent down fire from heaven that consumed his enemies [174], this is similar to the description of the vision: (fire pours out from their mouth and consumes their foes). On the other hand, Moses mentioned in the Old Testament that he was turning water into blood [175], as the vision describes: (and they have power over the waters to turn them into blood).

In all cases, the two witnesses continue to prophesy, and protest the forces of evil, and the State of evil cannot affect them throughout the Tribulation period.

## B - The Abomination of Desolation

According to the Book of Matthew: (So when you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand) {16}

then let those who are in Judea flee to the mountains {17} let him who is on the housetop not go down to take what is in his house {18} and let him who is in the field not turn back to take his mantle {19} And alas for those who are with child and for those who give suck in those days! {20} Pray that your flight may not be in winter or on a sabbath {21} For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be) [\[176\]](#)[176], Judea: the Hebron hills, the Jerusalem saddle, the Bethel hills and the Judean desert east of Jerusalem

The common opinion about the Abomination of Desolation is that the leader of the state of evil or the enemy of Christ sits in the temple claiming to be God, and asking people to worship him, while some earlier opinions from Christian history describe the temple as not a temple built by the enemy of Christ, otherwise it would be his temple and would not be described as the temple of God, rather, it is an important church that he sets himself up as its leader. Also, many opinions consider that the Abomination of Desolation is the establishment of idols in the temple worshiped by people. We will reveal later on a similar matter that has actually happened in our modern time. On the other hand, others protest against these two opinions, because Daniel did not address in his book, referred to in the verse, a villain who claims deism. And that Daniel if he mentions that Jews have erected idols in the temple, he did not link that to the Abomination of Desolation: ({9} Out of one of them came forth a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land {10} It grew great, even to the host of heaven; and some of the host of the stars it cast down to the ground, and trampled upon them {11} It magnified itself, even up to the Prince of the host; and the continual burnt offering was taken away from him, and the place of his sanctuary was overthrown {12} And the host was given over to it together with the continual

burnt offering through transgression; and truth was cast down to the ground, and the horn acted and prospered {13} Then I heard a holy one speaking; and another holy one said to the one that spoke, “For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?” {14} And he said to him, “For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state”) [\[177\]](#).  
[177].

[\[170\]](#)<sup>[170]</sup> Book of Matthew, Chapter 24, Verses: 21-24.

[\[171\]](#)<sup>[171]</sup> Book of Daniel, Chapter 9, Verse: 27.

[\[172\]](#)<sup>[172]</sup> Book of Revelation, Chapter 11, Verses: 1-13.

[\[173\]](#)<sup>[173]</sup> Book of Matthew, Chapter 17, Verses: 10-11

[\[174\]](#)<sup>[174]</sup> Book of Kings 2, Chapter 1, Verse: 12.

[\[175\]](#)<sup>[175]</sup> Book of Exodus, Chapter 7, Verse: 17.

[\[176\]](#)<sup>[176]</sup> Book of Matthew, Chapter 24, Verses: 15-21.

[\[177\]](#)<sup>[177]</sup> Book of Daniel, Chapter 8, Verses: 9-14.

## The Beast of Revelation

Similar to what was mentioned in the Book of Daniel from the Old Testament within the revelation that showed the beast which from rises the little horn, John's vision mentions this beast, and another beast accompanying it. Here, terms and concepts abound somewhat, as there are other concepts such as Image of the Beast, Symbol of the Beast, as well as the concept of the False Prophet, and the concept of the Harlot of Babylon, or Babylon the Harlot. We find in the explanation of these concepts a contrast here and an intersection there.

According to the Book of Revelation: ({1} And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads {2} And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority {3} One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth followed the beast with wonder {4} Men worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" {5} And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months {6} it opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven {7} Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and tongue and nation {8} and all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain {9} If any one has an ear, let him hear {10} If any one is to be taken captive, to captivity he goes; if any one slays with

the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints {11} Then I saw another beast which rose out of the earth; it had two horns like a lamb and it spoke like a dragon {12} It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed {13} It works great signs, even making fire come down from heaven to earth in the sight of men {14} and by the signs which it is allowed to work in the presence of the beast, it deceives those who dwell on earth, bidding them make an image for the beast which was wounded by the sword and yet lived {15} and it was allowed to give breath to the image of the beast so that the image of the beast should even speak, and to cause those who would not worship the image of the beast to be slain {16} Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead {17} so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name {18} This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six) [\[178\]](#) [178].

The revelation of John the Apostle speaks of two beasts, and we notice the great similarity between the first beast in this revelation, and the fourth beast of Daniel, which has the ten horns, and his words which are blasphemous and dare to God. While we find that the other beast does not seek self-worship, despite the fact that it commands the world and orders it, exercises over the world the power that was exercised by the first beast, brings down fire from heaven, prevents people from buying and selling without having the name of the beast, and it appears after the first beast. We also find some new information about the first beast, that its horn was wounded by a deadly wound, but it was healed from it, and the numerical value of its name is equals to 666.

We also notice that the new beast commands people to make an idol for the beast and worship it, and that it gives it a spirit to speak, and to kill all those who abide to its worship!

The Book of Revelation revealed the character of the false messiah or the false prophet, who promotes the beast at the end-time, and mentioned Babylon the Harlot, what is considered as another vision of the Beast of Revelation, or another way of describing it.

We will review all the interpretations regarding all these points in detail, then we will re-present them with a summary of the most important opinions that explain the complete image of the Beast of Revelation, so that the reader can find these interpretations while he/she is aware of all the meanings mentioned in the explanations and the variety of opinions being interpreted.

#### A - The Two Beast and the Roles Difference:

We have previously reviewed the opinions regarding the first beast (the Beast of Daniel), and we said that the great majority of opinions refer to the Roman Kingdom, while some see it as a moral struggle of faith. As for the new beast, before we mention the applied interpretive opinions regarding it, we will start with some opinions that went to the moral and metaphorical explanations. Some opinions considered to be a metaphor for the charlatanry that calls people to indirect self-worship, worship the devil, and worship the world. Some hardline religious views considered it as secularism, with its social, national and liberal principles and concepts, where the proponents of this opinion consider that it indirectly fights religious values under the pretext of other values. These opinions also consider that secularism sets man up as a substitute for God, according to their understanding.

On the other hand, the opinions that had an actual and applied interpretation of the beast depended on the most important characteristics mentioned in the sacred text in a completely different way. For example, exercising the power that the previous beast had, they interpreted it as a country with global power and domination similar to the Roman kingdom; some meant thereby the United States, or the New World Order, or what is known as the Shadow Government, or the establishment of a future united world government, or the expansion of the "State of Israel" with global hegemony. These opinions also interpret the description of the revelation of the beast by imitating a sheep and speaking like a dragon, as an indication of the hypocrisy of this global power. Some see its interpretation in America's wars in the name of spreading democracy, and others meant unifying the world under a global government under the pretext of unifying the peoples of the world, or warding off a common global danger, and some others interpreted that as the allegation by the occupying "state of Israel" that it is the promised divine kingdom. In addition to these interpretations, some consider the signs and wonders that a beast possesses as an expression of the scientific, technical and military development that the Beast State possesses; The aforementioned example of dropping fire from the sky is nothing but a reference to the missiles and bombs that it generally possesses. Some consider it as description of the nuclear bomb and its role in imposing the domination and military supremacy of the state of the Beast over the world.

We notice the difference in roles between the first and second beast, as an image or statue is made for the first, it will be worshipped, while the second beast forces the world to worship the first beast, to do miracles for it, and to exercise power over the world. This is what the interpreters see as a division of two different roles, one of which is religious, and the other is political and military.

## B - The False Messiah:

The most commonly term used when talking about the main sinister character at the end-time is the enemy of Christ or the antichrist, in reference to a real character, rather than its use in describing a system or state, whether it is a specific person, or some leadership position. It may be surprising to some to know that the term “Antichrist” was not mentioned in any of the Gospels or in the Old Testament of the Bible, but rather in the letters of John only, and the description was very short: (For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist) [\[179\]](#)[179], (and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already) [\[180\]](#)[180], ({18} Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour {19} They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us {20} But you have been anointed by the Holy One, and you all know {21} I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth {22} Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son) [\[181\]](#)[181].

According to the explanations of the letters, what John meant by his words is that the Antichrist is every person or any person who does not believe in Jesus, or denies that he was the promised Messiah in the Old Testament, or rejected the idea that Jesus was the Messiah, or rejected the idea of the physical coming of the live Messiah, because he is in fact an enemy of Christ in the first place.



As we have said, the terms Enemy of Christ, or Adversary of Christ, or Antichrist do not exist in the Gospels in the various translations, but both the Gospels of Matthew and Mark allude, in the same context, to the appearance of false Messiahs and false prophets. John Nuyten (head of an Australian diocese) considers that the literal translation of the original word in Greek, the original language of the New Testament, is “the Substitute of Christ”, meaning that he proclaims himself as a substitute for Messiah, not proclaiming literally to be the Messiah. This term, despite its various translation vocabulary, was not associated with the Beast of the revelation until the tenth century AD, when the French Adso, Abbot of the Benedictine monastery of Montier-en-Der wrote his famous book “The Rising Time of the Antichrist”, where he linked the two concepts considering that the Antichrist is a person who appears at the end of the Romans kingdom proclaiming himself to be the Messiah, considering that there are several enemies of Christ in general, or the adversary of Christ in general, but at the end-time the greatest enemy of Christ appears, which is the boldest against God among them. In addition, he linked the term to what Christ said to his disciples on the mountain of olives regarding false Messiahs: ({19} For in those days there will be such tribulation as has not been from the beginning of the creation which God created until now, and never will be {20} And if the Lord had not shortened the days, no human being would be saved; but for the sake of the elect, whom he chose, he shortened the days {21} And then if any one says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it {22} False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect {23} But take heed; I have told you all things beforehand) [182][182].

The final term for this character is the Man of Lawlessness and the Son of Perdition, according to the text of Paul’s letter to the Thessalonians: (Let no one deceive you

in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition {4} who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God) [\[183\]](#)[183]. As for how he appears, he says: ({9} The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders [10] and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved [11] Therefore God sends upon them a strong delusion, to make them believe what is false [12] so that all may be condemned who did not believe the truth but had pleasure in unrighteousness) [\[184\]](#)[184].

Figurative interpretations considered that the False Messiah symbolizes all those who advocate the marginalization of religion, its absence or the absence of its values, and all those who are hostile to the Christian faith in general. On the other hand, most explainers consider that the False Messiah or the enemy of Christ is an actual figure that appears at the end-time, and many have tried to interpret this in a very large number of characters throughout history, as we will clarify in the explanation of the symbol of the Beast. But the strange thing about this person is that he was described in the Book of Revelation as a False Prophet calling people to worship the Beast at the end-time, and in Paul's letter as sitting in the temple of God claiming to be a god, and in the book of Matthew he was described as one among the many false messiahs, and in the letter of John as one of Christ's enemies. Perhaps, such contradictions of descriptions can combine with what Adso said, or not all texts speak of the same person.

C - The Harlot of the Beast (Babylon the Great):

In the context of returning to the revelation of John the Apostle, a severely reprimand character appears, linked to the first Beast of ten horns, as she appears seated on the Beast, drinking the blood of the saints and martyrs: ({1} Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great harlot who is seated upon many waters {2} with whom the kings of the earth have committed fornication, and with the wine of whose fornication the dwellers on earth have become drunk.” {3} And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast which was full of blasphemous names, and it had seven heads and ten horns {4} The woman was arrayed in purple and scarlet, and bedecked with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication {5} and on her forehead was written a name of mystery: “Babylon the great, mother of harlots and of earth’s abominations.” {6} And I saw the woman, drunk with the blood of the saints and the blood of the martyrs of Jesus. When I saw her, I marveled greatly) [\[185\]](#)[185]. This character is called Babylon the Harlot, and the angel described it to John, saying: (the woman that you saw is the great city which has dominion over the kings of the earth) [\[186\]](#)[186]. Depending on this verse, several interpretations consider that this whore is a kingdom with authority over the earth, and that is why its name is Babylon; it is similar to the greatness of the historical Kingdom of Babylon, and perhaps it is another description of one of the two Beasts, while other opinions confirm that a woman in the Bible is a metaphor for a church.

The verses describe the dire end of Babylon and its followers: ({8} Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of her impure passion.” [9] And another angel, a third, followed them, saying with a loud voice, “If

any one worships the beast and its image, and receives a mark on his forehead or on his hand [10] he also shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and he shall be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb [11] And the smoke of their torment goes up for ever and ever; and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.") [\[187\]](#)[187], ({1} After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor {2} And he called out with a mighty voice, "Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird {3} for all nations have drunk the wine of her impure passion, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich with the wealth of her wantonness." {4} Then I heard another voice from heaven saying: "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; {5} for her sins are heaped heaven high, and God remembered her iniquities") [\[188\]](#)[188].

Also noteworthy regarding the end of Babylon, the condition of her followers, and the verses description of their sorrow and crying after it: ({9} And the kings of the earth, who committed fornication and were wanton with her, will weep and wail over her when they see the smoke of her burning {10} they will stand far off, in fear of her torment, and say, "Alas! alas! thou great city, thou mighty city, Babylon! In one hour has thy judgment come." {11} And the merchants of the earth weep and mourn for her, since no one buys their cargo any more {12} cargo of gold, silver, jewels and pearls, fine linen, purple, silk and scarlet, all kinds of scented wood, all articles of ivory, all articles of costly wood, bronze, iron and marble {13} cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour and wheat,

cattle and sheep, horses and chariots, and slaves, that is, human souls {14} “The fruit for which thy soul longed has gone from thee, and all thy dainties and thy splendor are lost to thee, never to be found again!” {15} The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud {16} “Alas, alas, for the great city that was clothed in fine linen, in purple and scarlet, bedecked with gold, with jewels, and with pearls! {17} In one hour all this wealth has been laid waste.” And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off {18} and cried out as they saw the smoke of her burning, “What city was like the great city?” {19} And they threw dust on their heads, as they wept and mourned, crying out, “Alas, alas, for the great city where all who had ships at sea grew rich by her wealth! In one hour, she has been laid waste.”) [\[189\]](#)[189].

We notice something strange in the last text, and it is not the kings' regret for modern Babylon and its greatness, this is a normal thing, but the strange thing about it is the regret of merchants, and even the exaggerated describing of their regret over Babylon from the commercial point of view, and their mourning over their goods that no one will buy! This is strange for those who contemplate the scene, but some of the interpretations that we will mention shortly, will unveil what the sacred text means by this from a distinct perspective.

#### D - The Image of the Beast:

In the context of everything related to the beast and its characteristics, and the characters of the end-time in general, the subject of The Image of the Beast had a variety of explanations and opinions. First of all, with the views of metaphorical understanding, what is meant by the Image is considered an embodiment of the sanctification of self-love, love of the world, or love of heritage, or considering the

Image as an expressive metaphor with symbolism related to the golden calf of the Israelites that they made in the absence of Moses, from their gold and jewelry, as the calf of the Israelites was "Baal", which was worshiped by many civilizations at the time. In other words, these opinions see in the verses and their description a symbolism of worship of the worldly and pagan heritage instead of believing in God and religion. Some of these explanations elaborate on the understanding of this meaning by specifying some examples in religious practices; such as the nomination of the Resurrection Sunday by "Easter", which is the name of the goddess Ishtar, the symbolism of her rabbits, and the symbolism of the tree at Christmas which goes back to other civilizations, including symbolism, nomenclature, and customs introduced to the religion but they are not part thereof. Moreover, opinions go to liken the Image to the statue of Nebuchadnezzar, or the statue of the Four Kingdoms, in reference to the disbelief systems, and the extension of the evil approach that dominates the world in all the crisis.

On the other hand, we find other part of the interpreters have a different opinion, and is more applicable. For example, other opinions see that the text here talks about an image of the Beast not an idol, which it perceived as television, or in other words, the role of the media in washing people's minds, or causing moral corruption among them. The latest opinions and most related to the modern era are the opinions that interpret the Image as imaging, that is "creating", and this is an indication of the creation of artificial intelligence; they see that as reflecting the granting of soul to the image so that it speaks. In a darker scene, these opinions' authors are concerned about a rulership dominating the world through artificial intelligence and robots, and the development of technologies, perhaps to the point of enslaving people, and controlling them and their lives. While some go further than that, invoking the

controlling of people's minds in the actual sense, and we will explain how.

#### E - The Mark of the Beast:

The number 6 is considered a number that expresses imperfection, and it is considered as a number that symbolizes the human being, for the creation of human being on the sixth day as in the Torah, in addition to the word: (for it is a human number) in the Revelation about the Mark of the Beast. Likewise, 666 can express an unholy trinity, referring to the trinity present in the final scene (the Beast, its false prophet, and the Dragon). It is useful to know that this number is mathematically considered as a triangular number, that is, it equals the sum of all numbers from 1 to 36, which in turn is also a triangular number, making the number 666 a doubly triangular number. Metaphysically speaking, it is believed that the number is sacred to practitioners of Kabbalah (Jewish black magic), and it is also useful to know that the only word in the Bible which its numerical value equals to 666 is the tradition, and it has been repeated 13 times, which is the number of the chapter in which the mark of the Beast is mentioned in the Book of Revelation. Also, the number 666 was mentioned in the story of Solomon, where the book states that the annual profit in the kingdom of Solomon was equal to 666 gold bars. Throughout the ages, researchers have always been concerned with the abundance and diversity of these meanings, so they wrote books addressing it and used it in fictional novels and cinematic films, not to mention the diversity in the understanding of what was meant in the Revelation of John. In addition, many people throughout history have introduced historical figures known as the Beast, or the False Messiah of the Beast (the Antichrist). The same is the case in the modern era; according to the calculation of the numbers of names in Greek and Hebrew,

(which is similar to the Arabic Jummal counting method), the numerical value of the names of King Nero, Nebuchadnezzar, and Constantine is equal to the number 666. This is among the kings, as for the presidents' name: Hitler, Napoleon, Mikhail Gorbachev, and the names of Kennedy, Reagan, and Obama among the presidents of the United States, their numerical value is also equal to 666. Likewise among the Roman bishop of the papacy, the name of both Pope John Paul II and Pope Leo X, in addition to the Latin word Vicarius Filii Dei, which means "Deputy for the Son of God," which is considered as a title for Saint Peter, who is the first Pope, and a title for the position of the papacy in general, in turn, their numerical value is equal to 666, which led to accusing each of these names as being the beast or the Antichrist in the eyes of those obsessed with this idea throughout the ages. In addition to all of these, many leaders and figures of great influence throughout history have been accused of being themselves an interpretation of the Beast or a personification of the Antichrist, and some of them did not even have their name equal to that numerical value. Finally, the character "Maitreya" is considered as an important candidate in this field, as the Theosophical Religion believes that it is the awaited character for the end-time, and this character, as Theosophy as a whole, has strange suspicions around it, as we have previously detailed in a paragraph. It is surprising that the numerical value of the name Maitreya is equal to 666 in several languages.

As for the Mark of the Beast, those who hold metaphorical opinions consider that its place is on the hand and forehead as a sign of work and faith, and it being accepted or rejected by people indicates the acceptance or rejection of wrong acts and false beliefs, considering that the number of the beast symbolizes an unholy trinity, or a trinity represented by imperfection, and considered as anti-Christic.



Regardless of the people and the names, and whether we agree with conspiracy theories or not, the applied interpretation of this tag holds one main opinion, which is the implantation of electronic chips under the human skin. These chips carry the Identification personal data as well as the medical and financial data of each individual and has the ability to respond to radio waves. This chip is already spreading in some western milieus, but to a limited extent, and it is not imposed on people, until now at least, but it is imposed on pet animals, and it also contains a tracking device! It is believed that it will be connected to the Internet. As for those who go deeper than this in interpretation, they are afraid of linking this chip with nanotechnology, or Neuralink technology, a technology that works to develop direct connections between the human brain and computers.

#### F - the Integrated Scene:

As we mentioned at the beginning of this topic, I will summarize the integrated scene for the interpretation and understanding of all these elements related to the Beast with the various opinions of the explainers, as we will enumerate the most important and complete opinions in the vision of the scene as a whole. It is worth mentioning that these main opinions are divided into branch opinions that can take from each other, but all orbit a common point, at least to some extent.

The metaphorical view, which is the opinion that considers the whole scene as a conflict of faith existing in every time and place, but it increases intensively with the development of its stages; in this opinion, the first Beast is seen as the love of the world, while the second beast is the soldiers of Satan and the enemies of faith and religion, as is the case for the False Messiah, in conformity with the texts that see that everyone who is hostile to the Christianity of

Jesus is the enemy of Messiah, or his antithesis. This interpretation also considers the Image of the Beast as a moral embodiment of loving the world and glorifying oneself, while the Mark of the Beast is a metaphor for action and belief, based on the position of the Mark (the right hand and the forehead), in addition to the symbolism of the number of the Beast, which makes human a substitute for God and the world a substitute for religion.

Conservative opinion, which considers that the first beast is the Roman Kingdom according to the principle of Daniel's revelation, and the vision of kingdoms. It also considers the idea of the Beast as an extension of the pagan kingdoms, and considers that the new Beast (the Beast of Revelation) is also an extension of the pagan kingdoms like its predecessor, or the kingdoms hostile to religion, in one way or another, which are either the United States, considering that it is the power with unjust global domination, what applies to the concept of Babylon the Harlot, or a united world order under the roof of an international body, and perhaps what is known as the New World Order. Likewise, this opinion considers the False Messiah as a reference to the Vatican, or the Pope who will be at the time of the return of Christ, and who is also the horn of the speaking beast, based on the descriptions in the Book of Daniel. Some of this opinion's interpreters consider the glorification of Greek statues and the care by the Vatican of these statutes, as an explanation for the Image of the Beast; they consider this as a glorification of the symbols of the kingdoms of evil, disbelief and anti-faith that have continued since the dawn of history, and a follow of the same approach. Finally, regarding the Number of the Beast, some consider it as interpreted by the name of Nebuchadnezzar, the king of Babylon and Constantine and Nero, the greatest emperors of Rome, which expresses, according to this understanding, the extension of one approach from the beginning to end of these kingdoms,

regardless of the different kingdoms, their forms, and their claims. Others consider the number of the beast an indication for “Deputy of the Son of God,” referring to Vatican papacy.

The political opinion considers the beast of the Revelation to be the state of Israel, or the Greater Israel, and this depends on their actual interpretation of the fact that the false Messiah sits in the temple of God, considering that he is a potential Jewish ruler, and perhaps it is the Messiah who, the Jews considers that he has not yet appeared, whose name’s numerical value will be equal to the number of the Beast. This opinion considers that the Image of the Beast is an actual idol that speaks through Jewish magic, and perhaps it is a statue of this ruler, or a statue of an ancient Jewish calf. They also consider the Mark of the Beast, either the aforementioned electronic chip, or a mark similar to satanic tattoos.

The advanced opinion considers that the Beast of the Revelation is America, or the New World Order via a political or economic world government and considers that the Image of the Beast is represented by the modern technological development such as robots and artificial intelligence, in addition to subjecting people to slavery through artificial intelligence. As for the Mark of the Beast on the hands and foreheads, there is no doubt that it is the electronic chip. As for the meaning through which the authors of this opinion understand the symbolism of No. 666, the following detail is required.

There are several reasons that combine together to express one meaning reached by the advanced interpretation authors, where they conclude that the meaning of number 666 is the digitalization of money and the economic system. In order to oversee how this understanding was concluded, we must know that the word Seal in the verse: (to be marked on the right hand or the

forehead), the word “marked” in the original text, can be translated as “printing of coins”. Note that the name of Nero was stamped on the Roman coin, and it was equal to the number of the beast, in addition to the symbolism of the number that was mentioned repeatedly in the gold of the kingdom of Solomon. As for the number’s symbolism corresponding with the modern reality, as we know, the buying and selling operations that take place through digital barcode scanning on products read the barcode by converting the magnetized longitudinal lines into numbers, but what most people may not pay attention to, is that this barcode always contains three distinct vertical lines, distributed on the beginning, middle, and end, which are believed to equal the number 6:



This means that the barcode used in the sale and purchase of all products always contains three sixes. From another contemporary perspective, the letter w, which is used in browsing internet sites (www), is translated into Hebrew as (vav), and its numerical value equals 6. That is, in other words, this digitalization used in internet browsing techniques, as in the buying and selling operations, which is full of digital symbolism of the Number of the Beast, will be used in digitalizing the printing of money, and imposing the use of digital currencies exclusively (such as the famous Bitcoin currency, for example), and in the buying and selling operation, and connecting all aspects of life to the Internet that is monitored through artificial intelligence, and perhaps protected in the future through automated security, (Perhaps this interrelated technical financial system explains the intensity of the merchants’ crying and lamentations at

the collapse of this modern kingdom of Babylon). This technical financial system as a whole, ruled by this global system, is the Beast of the Revelation that enslaves people at the end-time.

### Note:

Some theories link the precautionary measures resulting from the outbreak of the new Corona pandemic, Covid 19, with the electronic chip, or as it was commonly called, the “Antichrist chip”, and the fifth generation (5G) technology. Where some consider that the vaccine of this virus includes the electronic chip that we have previously talked about, and despite the absurdity of this idea, this does not contradict the presence of a more realistic picture that may explain the existence of a different link between these three things! Especially if we know about the events of the World Economic Forum, which held its fiftieth meeting under the title “The Great Reboot”, with the participation of 3000 leaders of major international companies, accompanied by leaders and ambassadors from many countries of the world, in addition to senior officials in the international organizations, senior economists and technologists. And, oddly enough, is the presence of religious leaders from most of the religious sects in the world with them! Note that the leader and founder of this forum, Klaus Schwab, is a close friend and a good student of the great Zionist Henry Kissinger, and he is an honorary lecturer at the Israeli Ben-Gurion University. What is suspicious in this forum is that the agenda of this “Great Reboot” conference aims to build a new financial, economic and technical system, in which capitalization is the property of people, but it is a non-cash system, meaning that the people who own the capital will practically not have any money, but will have the ability to buy products without cash! Here I am

not talking about analyses, nor about conspiracy theories, but I am talking about what the World Economic Forum itself officially announces. The new system that they are preaching to us is based largely on the development of the use of artificial intelligence in all industries, and the utilization of the Internet of Things technology, which illustrates the urgent need to develop the 5G technology. If we notice, people will not be able to buy or sell if they are not part of this new global financial system, as they seek to transform us into cashless societies, like slaves, who may thank this system for keeping them alive. All people's Big Data will be read and monitored, and Behavior Analysis will be studied for all its members, through the engines of artificial intelligence. These societies have set up surveillance cameras in all public places in the world, equipped with the ability to recognize the face, connected to a unified database. It is common in many countries of the world to replace traditional surveillance cameras with others equipped with facial recognition technology, due to the need for electronic recognition of faces because of wearing masks. With this scene, no one will be able to move, sell or buy under this new financial system except by scanning their implanted electronic cards, a habit that they have practically made us accustomed to through thermal scans on hands and foreheads, and presenting applications that have spread around the world to prove the health status, which will develop to prove that vaccines have been taken, and maybe other vaccinations to come, until it finally develops into a comprehensive electronic card. We are talking here about a stage that global economic and political leaders are seeking, under highest levels of Zionist supervision and administration on the ground and not about scientific fictions or movies. Also, what is dangerous is not that we have become close to this stage, but rather that we have actually started implementing it.



[5]

[\[178\]](#)<sup>[178]</sup> Book of Revelation, Chapter 13, Verses: 1-18.

[\[179\]](#)<sup>[179]</sup> Second Epistle of John, Chapter 1, Verse: 7.

[\[180\]](#)<sup>[180]</sup> First Epistle of John, Chapter 4, Verse: 3.

[\[181\]](#)<sup>[181]</sup> First Epistle of John, Chapter 2, Verses: 18-22.

[\[182\]](#)<sup>[182]</sup> Book of Mark, Chapter 13, Verses: 19-23.

[\[183\]](#)<sup>[183]</sup> Thessalonians II, Chapter 2, Verses: 3-4.

[\[184\]](#)<sup>[183]</sup> Thessalonians II, Chapter 2, Verses: 9-11.

[\[185\]](#)<sup>[185]</sup> Book of Revelation, Chapter 17, Verses: 1-6.

[\[186\]](#)<sup>[186]</sup> Book of Revelation, Chapter 17, Verse: 18.

[\[187\]](#)<sup>[187]</sup> Book of Revelation, Chapter 14, Verses: 8-11.

[\[188\]](#)<sup>[188]</sup> Book of Revelation, Chapter 18, Verses: 1-5.

[\[189\]](#)<sup>[189]</sup> Book of Revelation, Chapter 18, Verses: 9-19.

## **The Second Coming of Christ**

Despite the darkness of the scene that we see from the previous paragraph, the hope of the promised day of the Lord's salvation remains too great and bright to be absent by the darkness of falsehood, its plans, and its few days. We have previously mentioned several signs of the blessed Second Coming of Christ, and we mention them in one holy text that was repeated in more than one Gospel with slight differences. We previously mentioned its verses dispersed in several points.

### **A - Evidence for the Second Coming:**

The Second Coming of Christ is an indisputable matter in the Christian faith, and here I am talking about the actual Second Coming of Christ, not about metaphorical or symbolic meanings. There are many verses mentioning the blessed second coming of Christ in the New Testament: (Behold, he is coming with the clouds, and every eye will see him, everyone who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen) [\[190\]](#)[190], ({1} "Let not your hearts be troubled; believe in God, believe also in me {2} In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? {3} And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also") [\[191\]](#)[191], ({30} then will appear the sign of the son of man in heaven, and then all the tribes of the earth will mourn, and they will see the son of man coming on the clouds of heaven with power and great glory {31} and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other) [\[192\]](#)[192], ({11} Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and



makes war {12} His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself {13} He is clad in a robe dipped in blood, and the name by which he is called is The Word of God {14} And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses {15} From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty) [\[193\]](#) [193], ([12] Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands [13] and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast [14] his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire [15] his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters [16] in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength) [\[194\]](#)[194].

## B - Signs of the Second Coming:

({1} And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" {2} And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down." {3} And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately {4} "Tell us, when will this be, and what will be the sign when these things are all to be accomplished?" {5} And Jesus began to say to them, "Take heed that no one leads you astray {6} Many will come in my name, saying, 'I am he!' and they will lead many astray {7} And when you hear of wars and rumors of wars, do not be alarmed; this must

take place, but the end is not yet {8} For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the birth-pangs {9} But take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them {10} And the gospel must first be preached to all nations {11} And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit {12} And brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death {13} and you will be hated by all for my name's sake. But he who endures to the end will be saved {14} But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains {15} let him who is on the housetop not go down, nor enter his house, to take anything away {16} and let him who is in the field not turn back to take his mantle {17} And alas for those who are with child and for those who give suck in those days! {18} Pray that it may not happen in winter {19} For in those days there will be such tribulation as has not been from the beginning of the creation which God created until now, and never will be {20} And if the Lord had not shortened the days, no human being would be saved; but for the sake of the elect, whom he chose, he shortened the days {21} And then if any one says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it {22} False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect {23} But take heed; I have told you all things beforehand {24} But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light {25} and the stars will be falling from heaven, and the powers in the heavens will be shaken {26} And then they

will see the son of man coming in clouds with great power and glory {27} And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven {28} From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near {29} So also, when you see these things taking place, you know that he is near, at the very gates {30} Truly, I say to you, this generation will not pass away before all these things take place {31} Heaven and earth will pass away, but my words will not pass away {32} But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father {33} Take heed, watch; for you do not know when the time will come {34} It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch {35} Watch therefore for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning {36} lest he come suddenly and find you asleep {37} And what I say to you I say to all: Watch.”) [\[195\]](#)[195].

## C - The Great War:

We have already mentioned in the Prophecies of the Old Testament chapter the war of Armageddon. A group of opinions says that Christ does not fight his enemies, that the Great War takes place only from one side, and that Christ overcomes the state of evil with the Word and its power and not by the actual combat concept. A good group of explainers embraces this opinion according to the intended meaning of the sword coming out of his mouth. On the other hand, most opinions consider that the war breaks out between two unequal parties. It is a reciprocal war raging at first against the weak party, and this later win in the end, thanks to their faith and divine support for them in the Holy

Coming. The authors of this explanation support their point of view by what is mentioned in the following verses: ({17} Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in midheaven, "Come, gather for the great supper of God {18} to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." {19} And I saw the beast and the kings of the earth with their armies gathered to make war against him who sits upon the horse and against his army {20} And the beast was captured, and with it the false prophet who in its presence had worked the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulphur {21} And the rest were slain by the sword of him who sits upon the horse, the sword that issues from his mouth; and all the birds were gorged with their flesh) [\[196\]](#) [196].

#### D - The kingdom of Christ and the last millennium:

At the coming of the Messiah, the saints who were killed for their testimony for Christ will return to life, and they will rule along with Christ in his kingdom that will be established after the Great War, (Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life, and reigned with Christ a thousand years) [\[197\]](#) [197], It is known that Christ rules the whole earth, and peace prevails over all parts, and his kingdom is characterized by justice, peace and goodness, and its existence continues for a thousand years, ({6} The wolf shall dwell with the lamb, and

the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them {7} The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox {8} The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den {9} They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea) [\[198\]](#)[198], (He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more) [\[199\]](#)[199].

Opinions differed about the return of the saints, whether such return is moral or actual? and some opinions considered that all or a number of the dead believers return to life with them. The same is true for the kingdom and the last millennium, as there are opinions that consider that they are an expression of the spread of the Christian faith, and that the millennium is not necessarily an actual thousand years. In contrast, most opinions believe in an actual millennium, and an actual kingdom that will prevail in faith and authority. After the last millennium, Satan returns to gather his army and spread his wickedness on the earth, and seeks revenge, but does not get to achieve his objective: ({7} And when the thousand years are ended, Satan will be loosed from his prison {8} and will come out to deceive the nations which are at the four corners of the earth, that is, Gog and Magog, to gather them for battle; their number is like the sand of the sea {9} And they marched up over the broad earth and surrounded the camp of the saints and the beloved city; but fire came down from heaven and consumed them) [\[200\]](#)[200].

## Note:

I would like to emphasize what I said in the introduction to the research, that I prefer scientific explanations, when matters are related to some texts revealing miraculous and prodigious events occurring in our present time. This is not a denial to the possibility of divine miracles, but rather a belief that they do not correspond to our current scientific and civilizational realities. Based on this point, I understand some biblical texts in a metaphorical sense, such as that the wolf lives with the sheep, as an exaggeration in describing peace, safety, and the disappearance of evils, and that the saints of Christ live a thousand years, meaning that they and their descendants live in good and prosperity for a thousand years. This does not mean that I do not limit my understanding of events in the sacred texts to symbolic and metaphorical meanings, nor do I deny the idea and the possibility that something of a miraculous nature will occur in the midst of the upcoming events.

[\[190\]](#)<sup>[190]</sup> Book of Revelation, Chapter 1, Verse: 7.

[\[191\]](#)<sup>[191]</sup> Book of John, Chapter 14, Verses: 1-3.

[\[192\]](#)<sup>[192]</sup> Book of Matthew, Chapter 24, Verses: 30-31, and Book of Mark, Chapter 13, Verses: 26-27.

[\[193\]](#)<sup>[193]</sup> Book of Revelation, Chapter 19, Verses: 11-15.

[\[194\]](#)<sup>[194]</sup> Book of Revelation, Chapter 1, Verses: 12-16.

[\[195\]](#)<sup>[195]</sup> Book of Mark, Entire Chapter 13, and similarly, Book of Matthew, Chapter 24, and Book of Luke, Chapter 21.

[\[196\]](#)<sup>[196]</sup> Book of Revelation, Chapter 19, Verses: 17-21.

[\[197\]](#)<sup>[197]</sup> Book of Revelation, Chapter 20, Verse: 4.

[\[198\]](#)<sup>[198]</sup> Book of Isaiah, Chapter 11, Verses: 6-9.

[\[199\]](#)<sup>[199]</sup> Book of Isaiah, Chapter 2, Verse: 4.

[\[200\]](#)<sup>[200]</sup> Book of Revelation, chapter 20, verse: 7-9.

# **Chapter VII**

## **Prophecies from outside the Holy Book**

In this chapter, I will list two of the most important prophecies that occurred after the time of the disciples of Christ, so, of course, after the New Testament. This type of prophecies is not considered official, or assumptive, or a binding religious matter, however some of it can be taken as much as the church acknowledges. For this reason, I preferred to content myself with mentioning only these two prophecies, because they are the most famous in this context, and the most widely circulated in the Christian milieu after the prophecies of the Bible, despite some skeptical opinions in both of them. I must emphasize here that I do not adopt any opinions offensive to the stature of Pope Francis, and I do not adopt the assumption that he is a naturally evil person. As long as he does nothing to suggest that. Texts remain texts.



## Prophecy of Saint Malachy

It is a dreaming vision attributed to Saint Malachy, an Irish saint who lived between the eleventh and twelfth centuries A.D., and he was known for accurate dreaming visions as stated in his biography. A manuscript attributed to him was found hidden in one of the Vatican libraries in 1595 AD, more than 400 years after his death. The manuscript talks about a dream vision he had during a visit to Rome, where he saw symbolic phrases of all future popes from his time until the last Pope of the Vatican. The vision included 112 symbolic phrases, 74 of which were about popes who were before the manuscript was revealed. The meanings of the aforementioned phrases matched to a large extent their realistic descriptions, while the meanings of the remaining 38 phrases matched their reality to a lesser degree, but it remains a match that cannot be underestimated. Many Vatican bishops denounce this prophecy and reject it altogether, in the absence of any official comment from the Vatican about it. We will review some examples of the symbolic names of the popes who came after the announcement of the manuscript and its publication in 1595, before we mention the essence of what we want from this prophecy represented in the end, which describes what will happen in the time of the last pope:

(102 **Light in the sky**): It refers to illuminated meteor emblem shown on the shield of Pope Leo XIII, which he took as emblem when he became a monk, nearly 35 years before he became Pope.

(107 **The Sailor Priest**): It is a reference to the original home of Pope John XXIII, as he is from the floating city of Venice.

(108 **Rose of Roses**): It is a reference to the three roses emblem on the shield of Pope Paul VI when he

became a monk nine years before he became Pope.

(109 About the Half Moon): It is considered a sign of Pope John Paul I's election on a half-moon night.

(110 About the Solar Eclipse): It is a reference to the fact that Pope John Paul II witnessed a solar eclipse on the day of his birth, as well as the day of his funeral.

(111 Glory of Olives): It is a reference to the symbolism of the name of Pope Benedict XVI. The name of Benedict refers to the Benedictine religious order, whose monastic order has been called Olivetans for centuries, because of the symbolism of the Order of Our Lady of Mount Olivet.

The last phrase: (Peter the Roman, who will feed his flock amid many tribulations, after which the seven-hilled city will be destroyed, and the dreadful judge will judge the people. The End.) [\[201\]](#)[201].

There are many opinions about what is meant by the end, is it the end of the vision only, or the end of the Vatican and the papacy, or it is the end of the world in the way we know it, meaning the Second coming of Christ, where the destruction of Rome, the city of the seven hills, is related to the tribulation that precedes the second coming of Christ, which we talked about in the New Testament. However, it is worth noting that in the time of Pope No. 112, Pope Francis, prefers to be called "Priest of Rome" over the title of "Pope" as he declares, and he is one of the most caring Popes for the poor, what some consider to be an interpretation of the phrase: (Peter the Roman, who will feed his flock amid many tribulations).

[\[201\]](#)[201] Tree of Life, by Monk Arnold Wion 1595 A.D.

## **Secrets of Fatima**

We conclude with a prophecy from the modern era, our Virgin lady, peace be upon her, appeared in the year 1917 AD to three children in a Portuguese village called Fatima. The children were siblings, Francisco and Jacinta Marto, they were nine and seven years old, and their cousin Lucia dos Santos who was ten.

### **A - The Appearance of Our Lady of Fatima:**

On the thirteenth of May, a lady dressed in shining white appeared in the sky to the three children while they were herding sheep, in the village of Fatima. They asked her: Where are you from? She answered: I am from Heaven. She asked them to come to the same place in the thirteenth of the following five months, and to keep on daily reciting of rosary prayers.

The children agreed to keep it a secret among themselves, but the little girl Jacinta was unable to keep it from her mother; the news rapidly spread in the village, and the villagers reacted with disdain and falsehoods, until the children were brought to the village diocese, and they were asked to confess the lie and to admit having invented the story. However, the three children maintained their stance.

The following month, the children came to their appointment with the lady, escorted by some villagers. Perhaps they would see the lady that the children talked about, and the lady actually appeared as she promised, but to the three children only. She did the same for the following month and shared three secrets with the children. In the fourth month, the news had spread until it caused confusion in Portugal as a whole, so one of the statesmen detained the children on their date with the lady, preventing them from

meeting with her, and trying to get them to recant their testimonies. Again, they would not. On September 13<sup>th</sup>, more than ten thousand people attended the venue, hoping to have a meeting with the lady who appeared to the children, and although she also appeared only to the three children, she told them that she would perform a miracle in the following month that everyone could see it, as evidence of the sincerity of their statements.

#### B - The Miracle of the Sun:

In the last month, more than seventy thousands of those who heard the story of the children gathered to witness the miracle they were promised, and among them were journalists who came to document what could happen that day. It was a very rainy day so that the ground became muddy, and at about two o'clock in the afternoon, the rain stopped, the sun appeared behind the clouds and began to tremble left and right, rotating and emitting rays of the spectrum, then the sun looked like it was going to fall to the ground due to its downward movement, then it returned, rose and settled in its place without movement, the clouds lifted and the earth dried up immediately. The phenomenon was witnessed by all the villagers, not only those gathering in the plain. The journalists present in the place documented it, and Portuguese newspapers wrote about it. The position of the diocese towards children changed completely, and it recognized the sanctity of the miracle. This was followed by a recognition from the Church of Rome, and children became attained a place in Portuguese society.



### C - Recording the Secrets:

A year and a half after the miracle of the sun, Francisco died of Spanish flu, and a year later, his sister Jacinta joined him, hit by a lung disease. As for Lucia, she joined the school of sisters in Proto in 1921, then moved to Spain, where she became a nun in 1934.

In 1943, Sister Lucia became seriously ill, and she had written down the first and second secrets, and due to the severity of her deteriorating health, the diocese asked her to write down the third secret. Sister Lucia wrote the third secret and sent it to the diocese in a sealed envelope, but she asked the diocese not to open it or reveal it until she dies, or until 1960, whichever occurs first, would be the time

is to open the envelope and reveal the content of the third secret written in it.

As for what was previously written about the first secret, Sister Lucia says that the Virgin lady showed them a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, and amid shrieks and groans of pain and despair, the demons could be distinguished by their terrifying and repellent likeness to frightful and unknown animals. This vision lasted but an instant [\[202\]](#)[202].

Sister Lucia said about the second secret that the Virgin Lady told them God wants to deliver those poor disobedient people from the hell that they saw, but the world must be devoted to her immaculate Heart. If that happens, and Russia responds to that, then there will be peace, many souls will be saved, and the war is going to end. but if people do not cease offending God, a worse one will break out during the Pontificate of Pope Pius XI [\[203\]](#)[203]. It is worth noting that the appearance of the Holy Lady on the three children took place during the period of World War I, and some opinions denying the children's story and the appearance as a whole, accuse the Portuguese Church, and behind it the Vatican and the countries of Europe, of concocting this story to influence Russia during World War I from a religious aspect. In reality, however, the contents of the first and second secrets were not published until many years after the end of World War I.

#### D - The Fate of Sister Lucia:

In 1957 AD, the Vatican received from the diocese the envelope containing Fatima's Third Secrets, which Sister Lucia wrote and sealed. Sister Lucia was at that time in a state of near complete isolation, as the constitution of the ecclesiastical community required limiting her meeting with

people to a great extent, even if they were her relatives, except for talking about religious matters. During that period, Sister Lucia gave an interview to Father Carlos Fuentes, during which, he stated that Sister Lucia had said to him: "We are living in the last days, and the Devil is fighting a decisive battle against the Virgin Lady, which will be a final and decisive war for the losing party, and it is not possible to disclose more because it must remain a secret until the year 1960" [\[204\]](#)[204]. After publishing the interview, a spokesperson for Sister Lucia accused Father Fuentes of attributing False statements to Sister Lucia in his interview, claiming that they did not address the subject of the third Secret of Our Lady of Fatima at all!

Many ecclesiastical figures, notably Father Nicholas Gruner, believe that Sister Lucia was murdered after the Vatican was made aware of the third secret, and was replaced by another woman similar to her, around 1958 AD, due to the fact that the third secret contains accusations condemning the Vatican of apostasy and seeking anti-Christianity from within, under the direct supervision of the papacy! While the Vatican completely denies these accusations. The authors of these accusations support their words with what happened with Father Fuentes, in addition to the great change in Sister Lucia's face compared to the last photo of her before her isolation.



Sister Luccia aged 60   Sister Luccia aged 38



## E - The Third Secret:

In 1960 AD, the Vatican issued a statement stating that the Third Secret of Fatima would remain sealed forever. This caused a considerable outcry in the Christian milieu between a fear of the secret content, accusations of concealing information related to the Church and the Papacy, and a coup within the Church of Rome. There has also been a lot of global speculation about prophecies of world destruction, apocalypse, nuclear wars, etc. In 1981 AD, an Irish airliner was hijacked. Its hijackers demanded that the Vatican announce the Third Secret.

In 2000 AD, the Vatican announced, through Cardinal Angelo Sodano, that the Third Secret was a vision of a white-dressed bishop being shot and killed while ascending a mountain through a road full of corpses. In his statement, the Cardinal added that this interpretation was achieved in the assassination attempt against Pope John Paul II in 1981.

On the other hand, Professor Baumgartner confirmed that Cardinal Ciampi, the theologian of Pope John Paul II, confided to him in a private conversation: (In the Third Secret it is foretold, among other things, that the great apostasy in the Church in Rome will begin at the top) [\[205\]](#) [205]. In a similar context, Father Gomer de Pau says that during his visit to the Vatican, he read a text circulating among some bishops as the Third Secret which he says about: (The text reveals an almost unbelievable apostasy that will take place in the Church) [\[206\]](#) [206]

Cardinal Silvio Oddi comments: (What happened in 1960 that might have been seen in connection with the Secret of Fatima? The most important event is without a doubt the launching of the preparatory phase of the Second Vatican Council) [\[207\]](#) [207]. Some opinions on the Internet consider that the Vatican became guided by the Masonic



hand that had always sought to penetrate into it, even before the Second Vatican Council, and that the Misoneism itself laid the foundations for this council and prepared its ideas. These opinions consider that the goal of the council is to launch a phased development of a new world religion in which the Heavenly Lord is equal with all pagan gods in all other religions, which could be an interpretation of the Beast mentioned in the aforementioned Book of Revelation. According to them, this opinion supports the gathering of more than a hundred religious figures from different world religions in the Italian city of Assisi, to pray together at the request of the Vatican, which was held on the 27th of October 1996. During the meeting, the Dalai Lama placed a Buddha statue on the sanctuary of the chapel in front of all the clergies during their prayers! Many Christian voices considered this incident an example of the Abomination of Desolation that we mentioned in the Tribulation topic of the previous chapter. On January 24, 2002, a second meeting was held in the same city, during which the head of the Voodoo Sect (a sect specializing in black magic) gave the attendees what he called a recipe for world peace. The head of the Hindu sect also said to all attendees, "We are all gods!" On May 21, 2004, a group of Hindu clergies performed their Hindu prayers at Fatima Parish Church! This was with the approval of the head of the Parish.

#### F - Fourth Secret

The personal secretary to Pope John XXIII, Bishop Loris Capovilla, said to the journalist Solideo Paolini: (There is a second message in the envelope of the Third Secret of Fatima, this is all anyone can tell you about the secret) [\[207\]](#) [207].

## Note:

Messages circulate on the Internet claiming to be the content of the Third Secret, alleging that the Virgin heralds a global earthquake, nuclear war, or catastrophes that destroy humanity, exterminate two-thirds of humanity, or the like. All of these messages have no origin, and no one has adopted them, and they only spread through e-mails in the late nineties of the last century, with the beginning of the spread of various electronic rumors.

[\[202\]](#)<sup>[202]</sup> Fatima in Lucia's Own Words, 1st edition.

[\[203\]](#)<sup>[203]</sup> Ibid

[\[204\]](#)<sup>[204]</sup> Italian magazine "Messenger from the Heart of Mary", Issues 8 and 9 of 1961.

[\[205\]](#)<sup>[205]</sup> Vatican II, A Historical Turning Point.

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[\[207\]](#)<sup>[207]</sup> "The Fourth Secret of Fatima" by Antonio Socci.

# Conclusion

One of the life norms that God Almighty, Blessed and Exalted, is that nothing lasts forever, only God's Kingdom Will Last Forever. How many empires on which the sun never sets, and their kings had great authority, so they were arrogant on earth that they thought they have all powers of its disposal, so the command of God was reached without their expectation nor consent. And so today, we are living in the events of the end-time, and this does not mean that we are about to witness the end of the world, but rather we are about to witness the finale of the time period in which satanic forces dominated earth, which support the oppressor and suppress the oppressed, give the dispossessed and deprive the deprived, control the flow of life and monopolize all good things, drain all resources of life, divide societies and pit its groups against each other. We are about to witness the right and just end of these dark forces that have corrupted earth and shed blood, so that fathers do not know which life awaits their children, and children do not realize truth from falsehood, and there are no signs of salvation except through divine salvation and promised divine victory, (And it is of course ever incumbent upon Us to help the believers). We are about to witness the divine justice hand holding again all cards, as the Almighty promised us, and the honorable prophets preached us through ages, so congratulations to those who upheld the truth in this time, even with a word, and misery to those who underwent an injustice whose time is over, God willing.

I ask God Almighty, holy is his name, to accept this humble work, in which I recounted the events and developments of the end-time, knowing that I left between the lines what, if the reader deepens his/her understanding,

and relates some topics to one another, is able to reveal more and deeper information than what is mentioned and explained, but I will suffice with this amount of clarification. I will also post some videos on social media platforms found at: [www.endtimeevents.net](http://www.endtimeevents.net).

I thank Allah the Most High and Mighty, for helping me complete this research, and I hope that I have succeeded in explaining and communicating its meanings to the reader, and all praise and thanks are only for Allah, the One who, by His blessing and favor, perfected goodness is accomplished.

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